CATHOLIC ACTION

Vol. XXIII, No. 7 JULY, 1941

Pope Pius XII on "Trust in God"

"TRUST in God means the abandonment of oneself with all the force of the will sustained by grace and love, in spite of all the doubts suggested by appearances to the contrary, to the wisdom, the infinite love of God. It means believing that nothing in this world escapes His Providence, whether in the universal or in the particular order; that nothing great or small happens which is not foreseen, wished or permitted, directed always by Providence to its exalted ends, which in this world are always inspired by love for men.

"IT MEANS believing that God can permit, at times here below, for some time the preeminence of atheism and of impiety, the lamentable obscuring of a sense of justice, the violation of law, the tormenting of innocent, peaceful, undefended, helpless men. It means believing that God at times thus lets trials befall individuals and peoples, trials of which the malice of men is the instrument in a design of justice directed towards the punishment of sin, towards purifying persons and peoples through the expiations of this present life and bringing them back by this way to Himself; but it means believing at the same time that this justice always remains here below the justice of a Father inspired and dominated by love."

—From Pope Pius XII's June 29th Radio Address on "The Ways of Providence in Human Events."
(See digest, p. 5.)

A NATIONAL MONTHLY PUBLISHED BY THE
NATIONAL CATHOLIC WELFARE CONFERENCE

Price: 20c

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FACTS ABOUT THE
NATIONAL CATHOLIC WELFARE CONFERENCE

"Over a manifold activity of the laity, carried on in various localities according to the needs of the times, is placed the National Catholic Welfare Conference, an organization which supplies a ready and well-adapted instrument for your episcopal ministry."—Pope Pius XII.

The National Catholic Welfare Conference was organized in September, 1919.

The N. C. W. C. is a common agency acting under the authority of the bishops to promote the welfare of the Catholics of the country.

It has for its incorporated purposes "unifying, coordinating and organizing the Catholic people of the United States in works of education, social welfare, immigrant aid and other activities."

It comprises the following departments and bureaus:

EXECUTIVE—Bureaus maintained: *Immigration, National Center Confraternity of Christian Doctrine, Information, Publications, Business and Auditing, and* CATHOLIC ACTION, monthly publication, N. C. W. C.

YOUTH—Facilitates exchange of information regarding the philosophy, organization, and program-content of Catholic youth organizations; promotes the National Catholic Youth Council, the federating agency for all existing, approved Catholic youth groups; contacts and evaluates national governmental and non-governmental youth organizations and youth servicing organizations.

EDUCATION—Divisions: *Statistics and Information, Teachers' Registration, Library.*

PRESS—Serves the Catholic press in the United States and abroad with regular *news, features, editorial and pictorial services.*

SOCIAL ACTION—Covers the fields of *Industrial Relations, International Affairs, Civic Education, Social Welfare, Family Life and Rural Life.*

LEGAL—Serves as a clearing house of information on federal, state and local legislation.

LAY ORGANIZATIONS—Includes the National Council of Catholic Men and the National Council of Catholic Women, which maintain at N. C. W. C. headquarters permanent representations in the interests of the Catholic laity. These councils function through some 3,500 affiliated societies—national, state, diocesan, district, local and parish; also through units of the councils in many of the dioceses.

CATHOLIC ACTION STUDY—Devoted to research and reports as to pronouncements, methods, programs and achievements in the work of Catholic Action at home and abroad.

The N. C. C. M. maintains at its national headquarters a *Catholic Evidence Bureau,* sponsors a weekly nation-wide radio *Catholic Hour* over the network of the National Broadcasting Company, and conducts a Catholic Radio Bureau.

The N. C. C. W. maintains in Washington, D. C., the *National Catholic School of Social Service.*

The Conference is conducted by an administrative board composed of ten archbishops and bishops aided by seven assistant bishops.

Each department of the N. C. W. C. is administered by an episcopal chairman.

Through the general secretary, chief executive officer of the Conference, the reports of the departments and information on the general work of the headquarters' staff are sent regularly to the members of the administrative board.

The administrative bishops of the Conference report annually upon their work to the Holy See.

Annually at the general meeting of the bishops, detailed reports are submitted by the administrative bishops of the Conference and authorization secured for the work of the coming year.

No official action is taken by any N. C. W. C. department without authorization of its episcopal chairman.

No official action is taken in the name of the whole Conference without authorization and approval of the administrative board.

It is not the policy of the N. C. W. C. to create new organizations.

It helps, unifies, and leaves to their own fields those that already exist.

It aims to defend and to advance the welfare both of the Catholic Church and of our beloved Country.

It seeks to inform the life of America of right fundamental principles of religion and morality.

It is a central clearing house of information regarding activities of Catholic men and women.

All that are helped may play their part in promoting the good work and in maintaining the common agency, the National Catholic Welfare Conference.

CATHOLIC ACTION records monthly the work of the Conference and its affiliated organizations. It presents our common needs and opportunities. Its special articles are helpful to every Catholic organization and individual.

CATHOLIC ACTION published monthly by the National Catholic Welfare Conference. Entered as second-class matter at the post office at Washington, D. C., under the Act of March 3, 1879. All changes of address, renewals and subscriptions should be sent direct to CATHOLIC ACTION, 1312 Massachusetts Ave., N. W., Washington, D. C.

Publication, Editorial and Executive Offices
1312 Massachusetts Ave., N. W.
WASHINGTON, D. C.

Subscription Rates
$2.00 per year; $2.25 outside the United States. Make checks or postal money orders payable to CATHOLIC ACTION.

CATHOLIC ACTION

"CATHOLIC ACTION consists not merely of the pursuit of personal Christian perfection, which is however before all others its first and greatest end, but it also consists of a true apostolate in which Catholics of every social class participate, coming thus to be united in thought and action around those centers of sound doctrine and multiple social activity, legitimately constituted and, as a result, aided and sustained by the authority of the bishops."

—Pope Pius XI.

MONTHLY PUBLICATION OF THE

NATIONAL CATHOLIC WELFARE CONFERENCE

VOL. XXIII, No. 7 JULY, 1941

OUR COMMON CATHOLIC INTERESTS

St. Paul's Great Tribute to Christ at 9th National Eucharistic Congress

NORTHWESTERN United States is vibrating still from the spiritual and dramatic impact of the Ninth National Eucharistic Congress, which was held in the Twin Cities of St. Paul and Minneapolis, June 23-26.

Fulfilling, if not exceeding, the expectations of months, the Congress proved to be one of the greatest events in the religious and secular history of the Northwest. An estimated quarter of a million Catholics—visiting pilgrims and the faithful of the Archdiocese of St. Paul—attended and participated in the 3 Pontifical Masses, 26 sectional meetings, 8 Holy Hours and Solemn Benediction of the Congress. A large part of the American Hierarchy—113 Archbishops and Bishops—not only were present, but, with only a few exceptions, took active part in the outstanding Congress functions and in the sectional meetings, which constituted the meditative phase of the great national tribute to Christ in the Holy Eucharist.

THESE prelates were joined by 18 American Abbots; two Canadian Archbishops; the Apostolic Delegate to Mexico and other members of the Mexican Episcopate; the Vicar Apostolic of Jamaica, British West Indies; and a Prefect Apostolic from China. And, in addition, the pilgrim laity were joined in their public adoration of the Eucharistic King by hosts of clergy, diocesan and regular, parish priests, pastors, monsignori, and religious of the various Sisterhoods in the United States. It was a glorious concentration of the American battalions of the Church Militant, rivalled perhaps only by other national Eucharistic Congresses which preceded the impressive rally in the Twin Cities.

In a larger sense, the Eucharistic Congress in St. Paul and Minneapolis was truly international, not only because of the presence of many foreign pilgrims, but also because His Holiness Pope Pius XII, Father of all Christendom as Vicar-Head of the Universal Church, was present in the person of his Legate *a latere,* His Eminence Dennis Cardinal Dougherty, Archbishop of Philadelphia.

THIS participation of the Holy Father was an intimate one, not only through the direct message the Supreme Pontiff broadcast from the Vatican to the Congress, but also because the Twin Cities are redolent still with memories of the Pontiff's personal visit to the Archdiocese of St. Paul in 1936 when he was Papal Secretary of State and a short time before he was chosen Sovereign Pontiff. Active, too, in the public as well as sectional events of the Congress was the Holy Father's Apostolic Delegate to the United States, His Excellency Most Rev. Amleto Giovanni Cicognani.

How close to American Catholics as they tendered Our Lord in the Eucharist their triennial public act of love and devotion the Holy Father himself felt was disclosed in his own words as his voice came from overseas to the thousands of devout listeners shortly before the final enthronement of the Blessed Sacrament in the solemn closing of the Congress at Eucharistic Center in the Minnesota State Fairgrounds.

His Holiness said that "during these days as Our thoughts have taken frequent flight to your Twin Cities on the upper reaches of the Mississippi River, father of streams, where we once had the pleasure of visiting Our venerable brother, your devoted Archbishop, We

seemed to see in vision thousands, yes, tens of thousands, of Our dear children, reverently, fervently, receiving from the consecrated hands of God's priests the Body and Blood of their Lord and Master, their God and Redeemer."

ASSOCIATING himself with the pilgrims in their meditations upon the theme of the Congress—"Christ Glorified in the Sacrifice of the Eucharist"—His Holiness reminded that "the Sacrament of our altars is a source of union which transcends all the accidents of history, all the diversifying traits and peculiarities, which have divided our scattered human family into different groups." Stressing the essential importance of sacrifice, the Pontiff asserted that today "only a young man and woman of self-sacrifice" can escape the "current of black paganism sweeping our peoples today," a flood, he said, "undermining the foundations of Christian culture and education." And then His Holiness bestowed his Apostolic Benediction.

On three other occasions in the course of the Congress, the Holy Father's voice was heard through the words of his Legate. Cardinal Dougherty, in the great civic welcomes accorded him on the eve of the Congress and at the Liturgical Reception in St. Paul's magnificent hilltop Cathedral, extolled the Most Rev. John Gregory Murray, Archbishop of St. Paul and Host to the Congress, commended the Catholics and other citizens of the Twin Cities and Minnesota, and declared that "if in the spirit and example of this Eucharistic Congress, we follow right reason and give to God what is God's, if we worship, praise and thank Him for His mercies, we shall continue to receive His blessing, and shall be a nation, happy and united and unconquerable."

One of the signal utterances of the Congress concerning the general theme was that of the Apostolic Delegate at the sectional meeting for Clergy. His Excellency had taken a leading part in the receptions to the Legate, occupied his throne during the Pontifical Mass which opened the Congress and the Solemn Benediction which closed it in the great outdoor sanctuary of Eucharistic Temple, had celebrated the brilliant Midnight Mass for Men in Eucharistic Center. At the sectional meeting His Excellency led hundreds of priests in a consideration of the Mystery of Mysteries which they celebrate daily and which drew them and the hosts of faithful to the Eucharistic Congress.

"TO SAVE the world," Archbishop Cicognani said, "Christ became a host; and we priests, the renewers of His Sacrifice, wishing to be His collaborators in the work of Redemption, must likewise make ourselves as hosts, 'alter Christus,' and offer our own personal sacrifice."

Speaking on "Christ Glorified in the Sacrifice of the Priest," the Delegate noted at the outset of his discourse that the Epistle of the Hebrews reveals the heights of glorification and the sublimity of that Sacrifice of which "Christ is at once founder, priest, and victim." "It follows that the priest in renewing the Sacrifice also renews this glorification," he added, "and furthermore to his sacrificial action is intimately connected a personal sacrifice, an oblation which is a new and lofty glorification of Christ."

"The Church requires long preparation of her chosen sons before promoting them to the priesthood," His Excellency said. "The ordained will rise to the altar only after long years of study and adequate attested training in all that which is related to the Holy Sacrifice of the Mass. But he is not the only one to offer; besides Christ, the Principal Offerer, the Church, too, offers, the faithful offer 'as a royal priesthood.' Here then lies the great duty of the priest, namely, to share with the people a part of that laborious preparation which he himself has undergone."

An outstanding sectional gathering of the Congress was that for Women. The meeting, planned and arranged by the Archdiocesan Council of Catholic Women, was so heavily attended by an estimated 15,000 women that it was transferred from the hall designated for it to the large grandstand behind Eucharistic Temple at the fairgrounds.

THERE the throng of Catholic women heard the Rt. Rev. Msgr. Michael J. Ready, general secretary of the National Catholic Welfare Conference, deplore "the hoarding of holiness" by so many good people who, he said, "are terribly selfish" in that they appear not to consider that "they have religious obligations of a social character."

The Most Rev. Edward Mooney, Archbishop of Detroit and chairman of the Administrative Board of the National Catholic Welfare Conference, presided at the meeting for Women, held just a few hours after His Excellency had pontificated at the Mass for Children in Eucharistic Center, at which 40,000 young ones assisted and prayed and sang. Participating, too, in the women's meeting as discussion leader was Archbishop Murray, and, among others, as discussants, Mrs. J. W. McCollum, president of the National Council of Catholic Women, and Miss Anne Sarachon Hooley, administrator of the Women's Division of the National Catholic Community Service.

Mrs. McCollum described the participation of the N. C. C. W. in national defense work, saying that "as citizens, our women are standing at attention, ready for the command of 'Forward March,' 'Mark Time,' or 'Halt.'" "As Catholics," she added, "they are on their knees in collective as well as individual prayer for the Holy Father's peace program."

Miss Hooley outlined the work of the N. C. C. S., asserting that while in the next few months "orators and statesmen will be making magnificent speeches,

(*Continued to page* 10)

"The Ways of Providence in Human Events"

IN HIS address to the world on the Feast of the Holy Apostles Peter and Paul, Pope Pius XII recalled the martyrdom of the early Christians in Rome, compared their situation to that of the faithful scattered over the world today, and in moving words spoke of the meaning of God's providence and the promise of the Resurrection.

"Nineteen centuries ago," the Holy Father said, "the Rome of the Caesars was baptized in the blood of the first Vicar of Christ and of the Apostle of the Gentiles and was named the Rome of Christ: it was to be an enduring token of the indefectible supremacy of the Church's sacred authority, a token of the infallible teaching of her faith; and in that blood were written the first pages of a grand new story of the sacred battles and victories of Rome."

Speaking of the hasty burial of St. Peter and St. Paul—the one at the foot of Vatican Hill, the other on the road to Ostia—while the persecution of Nero which had caused their martyrdom continued, His Holiness recalled the "vision of human torches glowing by night in the gardens of Caesar, of the quivering torn bodies in the arenas and in the streets," which evoked the thoughts and fears of the Christians as they gathered in the tenements of slaves or poor tradesmen.

"IN THAT sunset of blood," His Holiness said, "how their hearts must have felt the distress of sorrow as they found themselves now without the comfort and the company of those two strong spokesmen, abandoned to the brutality of a Nero and the dreadful power of Roman imperial greatness."

Picturing the acceptance by the aged Linus of the leadership of the desolute community, taking into his hands the letter of Peter and reading its words of trust in God, the Holy Father then spoke at length of the sufferings brought on by the present war.

"Man's mind and judgment," the Pontiff said, "seem to stray and become confused, and perhaps in the heart of more than one of you has arisen the terrible suggestion of doubt, which perchance at the death of the two Apostles was a disturbing temptation for some of the less staunch Christians. How can God permit all this? Can an Omnipotent God, infinitely wise and infinitely good, possibly allow so many evils which He might so easily prevent? And there arise to the lips the words of Peter, still imperfect when the passion was foretold: 'Lord, be it far from thee.' "

THE Holy Father then took up the discussion of the manifestations of Divine Providence, quoting Christ's words to Peter: "Thou savorest not the things that are of God, but the things that are of men," and the words which God put in the mouth of the Prophet Isaias, speaking to the people of Judah: "My thoughts are not your thoughts, nor your ways My ways."

"All men," the Holy Father continued, "are as children before God; all, even the most profound thinkers and the most experienced leaders of peoples. They judge events with the foreshortened vision of time, which passes and flies past irreparably; God, on the other hand, sees events from on high, from the unmoved center of eternity. They have before their eyes the limited view of a few years; God has before Him the all-embracing panorama of the ages.

"They would have immediate justice and are scandalized at the ephemeral power of the enemies of God, the sufferings and humiliations of the innocent permitted by God; but Our Heavenly Father, Who in the light of His eternity, embraces, penetrates and dominates the vicissitudes of time as much as the serene peace of the endless ages, God Who is the Blessed Trinity, full of compassion for the weaknesses, ignorance and impatience of men, but Who loves men too much for their faults to turn Him from the ways of His wisdom and love, continues and will continue . . . to guide their childlike steps with firmness and kindness, if only they will let themselves be led by Him and have trust in the power and the wisdom of His love for them."

THEN in one of the most moving passages of his address the Supreme Pontiff spoke of the meaning of trust in God and pointed out that "suffering stands at the threshold of life as the way that leads to the smiles of the cradle," and that the shadow of the Cross of Calvary is "thrown on the path of the resurrection." Sin is the only real evil, he reminded, recalling the words of the Apostle: "The sufferings of this time are not worthy to be compared with the glory to come, that shall be revealed in us."

"Do not look merely at the thorns which afflict you and cause you pain," the Holy Father concluded, imparting the Apostolic Benediction to all, "but think also of the merit which sprouts from your sufferings like the rose of heavenly garland; and you will find then, with the grace of God, the courage and strength of that Christian heroism which is at once sacrifice and victory, and peace surpassing all sense; heroism which your Faith has the right to exact from you . . ."

THIS address by the Holy Father should be read and pondered, especially by those who have been confused by the cross currents and apparent contradictions of our times. It will be a source of consolation to all, filling souls with divine love and faith in the ordering of Providence. "Nor would we exclude from Our prayer and good wishes," the Holy Father said, "those who, as yet, are far from the bosom of the Church, that they may feel her insistent invitation to return and that they too may seek in her salvation and peace."

CALENDAR OF SCHEDULED CATHOLIC MEETINGS AND EVENTS

July, 1941

4—Celebration by Diocese of Wichita of Observance of the 400th Anniversary of the Entrance of Coronado's Expedition into What Is Now Kansas—outdoor celebration, Lyons, Kans.

5-8—National Benedictine Educational Association—twenty-fourth annual convention, Belmont, N. C.

7-11—Catholic Daughters of America—19th biennial convention, Washington, D. C.

8—Ladies' Catholic Benevolent Association—7th Quadrennial and 18th National Convention, Atlantic City, N. J.

20-22—Newman Club Federation—26th annual national convention, Atlanta, Ga. (Originally set for June 13-15.)

21-23—Young Ladies' Institute—annual meeting, San Jose, Calif.

24-27—Kappa Gamma Pi—Seventh biennial national convention, Chicago, Ill.

25—Consecration of the Most Rev. James J. Sweeney, D.D., as First Bishop of the Diocese of Honolulu, in San Francisco, Calif.

28-August 2—Inter-American Pax Romana—Convention, Bogota, Colombia.

August, 1941

3—Sodality of the Blessed Virgin Mary—first general meeting of Sodality Union leaders in North America, Pittsburgh, Pa.

3-5—Denver Regional Conference of the National Council of Catholic Women—Denver, Colo.

4-6—Catholic Total Abstinence Union of America—seventieth annual convention, Bridgeport, Conn.

4-9—Sodality Summer School of Catholic Action—Pittsburgh, Pa.

10-14—Theta Phi Alpha Fraternity—national convention, State College, Pa.

11-16—Daughters of Isabella—annual convention, St. Louis, Mo.

11-16—Sodality Summer School of Catholic Action—Boston, Mass.

16-20—Catholic Central Verein of America and the Catholic Women's Union—Eighty-sixth and twenty-fifth annual conventions, respectively, New York, N. Y.

18-23—Sodality Summer School of Catholic Action—New York, N. Y.

19-21—Knights of Columbus—59th annual meeting of the Supreme Council, Atlantic City, N. J.

25-28—Diocesan Youth Directors—national conference, Detroit, Mich.

25-30—Sodality Summer School of Catholic Action—Chicago, Ill.

27—Centenary of the Founding of Catholicism in Montana will be celebrated at Stevensville, Mont.

27-31—Women's Catholic Order of Foresters—national convention, Glacier National Park, Mont.

30-Sept. 2—Italian Catholic Federation—state convention, Stockton, Calif.

September, 1941

21-23—Springfield, Ill., Regional Conference of the National Council of Catholic Women—Springfield, Ill.

27-28—National Catholic Evidence Conference—national convention, Washington, D. C.

30-Oct. 1—Catholic Conference on Industrial Problems—Regional meeting, San Francisco, Calif.

October, 1941

4-7—Confraternity of Christian Doctrine—Diocese of Mobile, Regional Congress, Birmingham, Ala.

5-9—National Catholic Rural Life Conference—20th annual convention, Jefferson City, Mo.

6-10—Second National Liturgical Congress, St. Paul, Minn. (Originally set for October 20-25.)

11-13—Third Order Secular (Franciscan)—fifth quinquennial national congress, Pittsburgh, Pa.

11-13—Confraternity of Christian Doctrine—Province of Baltimore, Regional Congress, Savannah, Ga. (Originally scheduled for May 4-6)

18-19—Catholic Art Association—fifth national conference, Milwaukee, Wis.

19-22—National Conference of Catholic Charities—27th national convention, Houston, Texas.

November, 1941

3-4—Catholic Conference on Industrial Problems—Regional meeting, Pittsburgh, Pa.

12-14—Annual Meeting of the Archbishops and Bishops of the United States, Washington, D. C.

15-18—Confraternity of Christian Doctrine, Seventh National Congress, Philadelphia, Pa.

1-2—Catholic Conference on Industrial Problems—Regional meeting, Harrisburg, Pa.

December, 1941

Federal Funds *for* Community Facilities *in* Defense Areas

By William F. Montavon, K.S.G.—Director, N. C. W. C. Legal Department

BY THE enactment of H. R. 4545, commonly referred to as the "Lanham Bill," Congress has provided funds for the procurement and operation of community service facilities in defense areas. Under the terms of the bill non-profit private agencies will be eligible for grants and contributions from the Federal Government for the equipment and operation of community services, including schools, hospitals, clinics and recreation centers.

The scope of this legislative proposal is stated in the definition of the phrase "public works" embodied in this Act as it passed the House of Representatives. Under this definition the term "public work" means any "facility useful or necessary for carrying on community life, but the activities authorized under this title shall be devoted primarily to schools, water-works, works for the treatment and purification of water, sewers, sewage, garbage and refuse disposal facilities, public sanitary facilities, hospitals, and other places for the care of the sick, recreational facilities, and streets and access roads."

As passed by the Senate, this definition is amended in two important particulars. After the word "facility" the word "useful," deemed too sweeping, is omitted, and after the language "for carrying on community life" is added the provision "substantially expanded by the national-defense program." Thus the Senate would restrict the public works to the facilities listed in the Act only when the same are found to be necessary as a result of expansion of populations due to activities required by the national-defense program.

Local Jurisdiction

The bill originally would restrict the activity of the Federal Government to instances where the facilities "cannot otherwise be provided" and in the Senate amended bill this limitation is defined to include instances where the facilities could not be provided without imposing an "increased excessive tax burden or an unusual excessive increase in debt limit of the taxing or borrowing authority in which such shortage exists." Thus, while the House of Representatives would authorize an expanded program of Federal activity in a field now looked upon as lying wholly within the scope of municipal and local jurisdiction, the Senate would insist on the exercise of local jurisdiction to the fullest possible extent.

The House of Representatives accepted the Senate amendments and the Act was signed by the President on June 28, 1941.

$150,000,000 Appropriation

This Act authorizes an appropriation of $150,000,000 and adds a wholly new title to a statute (Public Law No. 849, 76th Congress) approved October 14, 1940, as amended by Public Law No. 42, 77th Congress, approved April 29, 1941. This statute, originally as amended, authorized appropriations amounting to $300,000,000 to expedite the provision of housing in connection with national defense but makes no provision for facilities such as were authorized by the enactment of H. R. 4545.

Federal Works Administrator

This Act gives broad powers to the Federal Works Administrator as follows:

(1) To acquire lands required for such public works as are provided for in the bill;

(2) To plan, design, construct, remodel, extend, repair or lease such public works;

(3) To provide proper approaches to these public works;

(4) To provide utilities and transportation facilities;

(5) To procure necessary materials, supplies, articles, equipment and machinery, and

(6) To do all things in connection therewith to carry out the purpose of this title of the statute.

Thus the Federal Works Administrator is authorized, among other things, to acquire privately owned public works as defined in the bill through a lease contract.

Management

The statute (Public Law No. 849, 76th Congress) which this Act amends, provides for the administration of these public works as follows:

(1) With respect to any property acquired or constructed under this Act, the Federal Works Administrator is authorized by means of Government personnel, selected qualified private agencies, or public agencies

(a) To deal with, maintain, operate, administer and insure.

Thus the Federal Works Administrator has power by contract to provide for the operation of any of these public works through a private agency.

Aid to Private Agencies

This amendment specifically provides as follows:

The Federal Works Administrator is authorized, with the approval of the President:

> Sec. 202 (c). To make loans or grants, or both, to public and private agencies for public works and equipment therefor, and to make contributions to public or private agencies for the maintenance and operation of public works, upon such terms and in such amounts as the Administrator may consider to be in the public interest. As used in this paragraph, the term *"private agency" means any private agency no part of the net earnings of which inures to the benefit of any private shareholder or individual.*

Under this broad provision it is understood that available non-profit private hospitals, clinics, recreation centers, etc., will be eligible to receive Federal aid both for equipment and for operation costs. Whether to qualify for a grant they would have to enter into a lease contract seems to be debatable.

The Act embodies the following general provisions:

Sec. 203 (a). In carrying out this title:

> (1) No contract on a cost plus a percentage of cost shall be made, but contracts may be made on a cost plus a fixed fee basis, in no case to exceed 6 per cent of cost;

Local and Private Facilities

> (2) Existing facilities, private and public, are to be utilized, extended, enlarged or equipped in lieu of constructing new facilities;

U. S. Employes Only if Necessary

> (3) Employes of the United States are to operate these public works only if and to the extent that local and private agencies are unable or unwilling to maintain or operate them adequately with their own personnel and under Federal loans or grants.

No Discrimination

> (4) Public works shall be provided on the basis of need and in determining need no discrimination shall be made on account of race, creed or color.

Schools

The Act has the following strong prohibitory clause with respect to schools that may be provided under the Act:

> No department or agency of the United States shall exercise any supervision or control over any school with respect to which any funds have been or may be expended pursuant to this title, nor shall any term or condition of any agreement under this title relating to, or any lease, grant, loan, or contribution made under this title to or on behalf of any such school, prescribe or affect its administration, personnel, curriculum, instruction, methods of instruction, or materials for instruction.

There appears to be nothing in the Act that would prevent a Catholic school from receiving aid under this Act.

Hospitals

With regard to hospitals the Act provides as follows:

> No department or agency of the United States shall exercise any supervision or control over any hospital or other place for the care of the sick (which is not owned and operated by the United States) with respect to which any funds have been or may be expended under this title, nor shall any term or condition of any agreement under this title relating to, or any lease, grant, loan or contribution made under this title to, or on behalf of, any such hospital or place, prescribe or affect its administration, personnel, or operation.

Appropriation Inadequate

It is altogether probable that this initial appropriation will prove insufficient for a program such as the Act contemplates, involving a large number of new and expanded communities in the vicinity of industrial plants required for carrying out the program of national defense. In instances, cities and towns have sprung up in strategical places throughout the country where plants for the manufacture of arms and armaments, planes, munitions, tanks and ships have been erected. Additional appropriations seem to be inevitable.

Liquidation

When the President shall have declared that the emergency declared by him on September 8, 1939, has ceased to exist, the authority to procure and operate public works authorized by this title of the Act shall terminate except with respect to contracts or projects previously entered into, and property acquired (including schools and hospitals) shall be disposed of as promptly "as may be advantageous under the circumstances and in the public interest."

This bill, as above analyzed, became a law when the President approved it on June 28, 1941.

The Federal Works Agency has tentatively divided the country into eleven districts. In each district there is to be an agent of the Federal Works Administrator. These agents are at present making a survey in their respective territories. Groups interested should contact these agents whose offices are in the following cities: Boston, Philadelphia, Richmond, Jacksonville, Detroit, Chicago, Kansas City, Fort Worth, Denver, Los Angeles, Seattle.

Catholic Summer School *of* America Marks 50th Year of Notable Service

CATHOLIC ACTION has always been happy to publicize the annual programs of the Catholic Summer School of America, and is particularly pleased to do so this year.

Under the leadership of its distinguished and forward-looking president, Monsignor Michael J. Splaine, the School will celebrate this summer its fiftieth anniversary with a program of lectures unsurpassed in any previous year. The accompanying article, in presenting a brief history of this unique institution, outlines the outstanding features of the 1941 session.

In an opening series of lectures, Monsignor Splaine will discuss the labor encyclical of Pope Leo XIII, the golden anniversary of which is now being widely observed, and the encyclicals of Pope Pius XI. Catholics, imbued with the spirit of the founder of this remarkable School, this year will find Cliff Haven more attractive and more inspiring than ever—a forecast which may confidently be relied upon following a perusal of this article. —*The Editor.*

By Alfred J. O'Neil

FIFTY years ago the Catholic Summer School of America was founded at Cliff Haven on Lake Champlain, New York. It originated in the rain of an ardent Catholic litterateur, Mr. Warren E. Mosher, of Youngstown, Ohio. Mr. Mosher had been nstrumental in fostering Catholic Reading Circles in arious parishes throughout the United States. He as also founder and editor of the *Catholic Reading ircle Review.* He conceived the idea that it would e interesting and enjoyable to gather kindred repreentatives from the Catholic reading circles of Amera at a central meeting place during the summer ionths where in a delightful atmosphere and inspiring rroundings they could exchange ideas, discuss comion problems, and plan for the future cultural growth f the people as a whole.

The idea took root immediately and the Catholic ummer School has now reached its fiftieth birthday. ooking back over the past fifty years we find a long tany of names of men and women, prominent nationlly and internationally, who have lectured at Cliff laven. We find high grade courses of instruction ave been delivered which made the Catholic Summer chool a veritable university extension experience, and rge numbers of priests, religious and devoted lay eople who have journeyed to Cliff Haven to be reeshed in mind, in soul, and in body, by the unique dvantages that have been offered. It is one large atholic family endeavoring to live a normal Catholic fe according to its highest pattern and inspiration.

THIRTY comfortable houses, a commodious assembly center, a large dining room with excellent rvice, and a spacious auditorium make up the physial growth of the institution. All the recreational cilities that are offered by the summer resorts are full force at Cliff Haven: golf, tennis, boating, vimming, and tours through the mountains are part of the recreation program. Cliff Haven lies along the lake shore of the great Lake Champlain, with the Green Mountains of Vermont raising their rugged heads above the waters, while the great Adirondacks rise in the background.

To celebrate its fiftieth anniversary the Catholic Summer School is honored by the presence of a Bishop who will pontificate on each Sunday during the months of July and August. The list includes Most Reverend Francis J. Monahan, Bishop of Ogdensburg, N. Y.; Most Reverend Richard J. Cushing, Auxiliary Bishop of Boston; Most Reverend Joseph M. Corrigan, Rector of the Catholic University of America; Most Reverend J. Francis A. McIntyre, Auxiliary Bishop of New York; Most Reverend John B. Peterson, Bishop of Manchester, N. H.; Most Reverend Matthew F. Brady, Bishop of Burlington, Vt.; Most Reverend Francis J. Spellman, Archbishop of New York; the Most Reverend Stephen J. Donohue, Auxiliary Bishop of New York; Most Reverend Edward J. Fitzmaurice, Bishop of Wilmington, Del.; and Most Reverend James E. Kearney, Bishop of Rochester, N. Y.

THE lecture courses for the season will be opened by the president of the Catholic Summer School of America, the Rt. Rev. Michael J. Splaine, D.D., LL.D. Very appropriately, he will sound the keynote in his opening address when he will review the fifty years' work of the Catholic Summer School of America. His second lecture will cover the Catholic history of the valley of Lake Champlain where the Catholic Summer School is located, and his remaining lectures will deal with the great encyclicals of Leo XIII and Pius XI. The great encyclical of Leo XIII is also observing its golden anniversary this year. As the Catholic Summer School was founded under the inspiration of the great encyclical of Leo XIII, the double anniversary will be appropriately observed in this course of lectures.

Reverend John Courtney Murray, S.J., S.T.D., professor of Theology at Woodstock College, Maryland, will deliver five lectures on "The Pedagogy of Christ," and Miss Lottie Helen Lenn, who was a collaborator with "The Vatican Art Review," will deliver four evening lectures on "Art and Old Masters." Rev. John K. Daly, M.A., assistant director of Christian Doctrine, New York City, will give five lectures on "How to Talk Religion," and Rev. Joseph A. Murphy, Ph.D., of Alban Manor, New York, will give four lectures on "Literature." Rev. James Van der Veldt, O.F.M., of St. Joseph's Seminary, Yonkers, N. Y., will give five morning lectures on "Experimental and Applied Psychology."

REV. CHARLES D. McINNIS, of St. John's Seminary, Brighton, Mass., will give five morning lectures on "Prophets and Prophetesses of the 19th Century," and Miss Katherine Bregy, Litt.D., will give four evening lectures on "Current Events in Books and Plays." Rev. Thomas J. McMahon, S.T.D., of St. Joseph's Seminary, Yonkers, N. Y., will give five morning lectures on "Topics of the Times," and Professor Arthur F. J. Remy, Ph.D., of Columbia University, will give four evening lectures on "Language and Its Use." Doctor Maurice Leahy, editor of the *Ireland America Review,* will give five morning lectures on "Life and Literature in the Midst of Alarm," and Rev. William E. Orchard, of London, England, will give five lectures on "Messages for Catholics."

Rev. Geoffrey O'Connell, Ph.D., of Clarksdale, Miss. will give five evening lectures on the subject, "Is There a National Need for the Christian Philosophy of Life in the Present Crisis?" Padraic Colum, dramatist and lecturer, and co-founder of the Irish National Theatre will give five morning lectures on "Irish Poetry," and Professor James M. O'Gorman, Sc.D., of Hunter College, New York, will lecture on "The Psychology of Normal People in a Changing Civilization." The concluding course of lectures will be on "The Musics of the Liturgy," by Becket Gibbs, Mus.Doc., fellow of Trinity College of Music, London, and professor of Liturgical Music, Union Theological Seminary, New York City.

St. Paul's Great Tribute to Christ—(*Continued from page* 4)

militarists and chiefs-of-staff will be moving men and ships like so many pawns, ours is the privilege of standing with a large number of American youth in a great adventure for God and Country."

MONSIGNOR READY declared that the devout Catholic women "will seek out ambitiously both the means of grace whereby she can preserve holiness and the opportunities of service for Christ and His Church whereby she can make her holiness effective socially." The "terribly selfish" good people to whom Monsignor Ready referred earlier, are "meticulous about religious duties," he said, "and very likely demonstrate a particularly pious attitude to a great variety of special personal devotions." "But," he added, "they often regard the social teaching of the Church as political propaganda and the effort to organize the laity to study and carry out social teaching as a lot of pastoral or episcopal busybodiness. I wish we could hire a good statistician to figure out the annual loss of prestige and influence and strength sustained by the Church from good Catholics who are selfish with the luxuries of religion. The sacrifices we make for the Church should not be summed up in the collection basket. The institutions of religion must be supported financially and conscientiously, but church buildings and schools and colleges and universities are only means to an end. The end is living Christlike. The purpose of all Catholic practice is to extend the Kingdom of God on earth."

Calling for the "positive expression of Christ's truth and spirit by the organized forces of the laity," Monsignor Ready reminded that in the National Council of Catholic Women the Bishops of the United States "have challenged the zeal and courage of Catholic women to serve unselfishly the great needs of the Church and State." He declared the program of the National Council "offers a ready means of spending for the spiritual defense of society the great treasures of effective holiness." The Council's work, he said, "is a tribute to the sacrifices and the devotion of millions of women who recognized that victory could be gained only by the strength of Catholic unity."

The zeal of the pilgrims throughout the Congress was inspiring, but at no time more so than in the final moments of the three-day tribute to the Blessed Sacrament when, despite a torrential downpour of rain 125,000 of the Faithful knelt at Eucharistic Center in black mud and at the mercy of the relentless cloudburst, adoring their Blessed Lord as He was once more solemnly enthroned in the Closing Benediction celebrated by the Cardinal-Legate. Drenched and buffeted by the hard rain, bishops, priests, sisters, and laity quietly defied the untoward weather until the last strains of "Holy God We Praise Thy Name" died away in the dusk and the great Congress was at an end. They had offered their sacrifice to Christ with a completeness that seemed to fill them with a holy joy. They departed, a personification of the text which inspired the Congress: "I now rejoice in my sufferings and fill up those things that are wanting of the sufferings of Christ in my flesh for His Body which is the Church."

HEADLINES:

From the world-wide Catholic News Coverage provided to the Catholic Press of the country by the N.C.W.C. News Service

(Only a few can be presented here, but these will suggest worth-while study club topics. For complete Catholic news with details, READ YOUR CATHOLIC PAPER.)

AMERICAN Catholicism Enthrones Its Eucharistic Lord at Great Congress. . . . Refusal to Kneel to Christ Cause of World's Plight, Says Archbishop Mitty. . . . Great Throng at Eucharistic Congress Hears Prelate Deplore Man's Denial of Sin. . . . Catholics are One-Third of Nation's Church Members. . . . Military Delegate Addresses Catholic Veterans. . . . Fordham U. Welcomes 9,000 for Irish Feis. . . . Converts Confirmed at Maryknoll. . . . New N. C. C. S. Centers Opened. . . . Priests of Many Dioceses Become Army, Navy Chaplains.. . . Scottish Girls 'Adopted' Catholic Members of H.M.S. Hood's Crew. . . .

SERVICE Given to Nation by Nursing Sisterhoods Praised by Prelate. . . . Maryknoll Commemorates Kindness of Dominicans. . . . Bishop Rohlman Addresses Social Action Conference. . . . Hierarchy Members Laud Scapular Militia. . . . Catholic Hospital Association Studies Health Problems Attending National Defense. . . . Latin-American Social Service School Directors Visit N. C. W. C. Headquarters. . . . Holy Father Appoints Bearers of Golden Rose. . . . Catholic Reading Stressed at Library Association Conference. . . . Catholic U. Alumni Plan Reunion Nov. 9. . . . Diocesan Committee Named for N. C. C. S.

PRIEST Offers Own Sacrifice With Saviour's in the Mass, Papal Delegate Reminds. . . . Bishops' Statement Shows Meticulous Care Used in Catechism Revision . . . Miss Agnes G. Regan Resigns as N. C. C. W. Executive Secretary. . . . Beautiful Gothic Church One of Four Destroyed in Liverpool. . . . Nazis Oppress Catholic Institutions in Seized Territories. . . . Knights of Columbus Urged to Give Wholehearted Support to U.S.O. . . . 4,250 Americans Now Active in Missions. . . . Solemn Mass Marks Eucharistic Congress of Eastern Rites. . . . Pope Acclaims Fordham University on Its Centenary. . . . U. S. Catholic Agencies Gain Release of 'Frozen' Funds of China Missioners. . . .

CARD. DOUGHERTY Consecrates Basilica in Minneapolis. . . . Catholic Daughters Hold 19th Biennial Convention July 7-11. . . . 6,800 Attend Mass for Irish People in N. Y. Cathedral. . . . Program Director, Two Field Supervisors Named by N. C. C. S. . . . Holy See-Spain Accord Safeguards Freedom in Choice of Bishops. . . . Two Nuns Martyred in Indo-China. . . . Pope's Peace Program Discussed at Session of Anglican Churchmen. . . . Apostolic Delegate Presides as 750 Get Catholic U. Degrees. . . . Prominent Speakers at Jubilee Session of Catholic Summer School. . . . Oregon Supreme Court Decision Gives Free Books to All Grade Pupils. . . .

PRAYER for Peace Composed by Pope. . . . President Urges U. S. O. Support as Duty and Opportunity in Crisis. . . . 354 Catholic Chaplains Serving Army and Navy. . . . Papal Delegate Blesses New Provincial House of Holy Ghost Fathers. . . . Vatican Bureau Gets 3,000 Queries Daily About War Missing. . . . Archbishop Spellman Greets South American Social Workers. . . . 'N. C. C. S. Bulletin,' Weekly News Letter, Makes Its Appearance. . . . Mrs. Roosevelt Visits Catholic Community Center in Capital. . . . Birthplace of Only English Pope May Become Property of Nation. . . . Pope, On Name Day, Voices Sorrow for War Victims. . . .

F.B.I. Head Warns of Religious Indifference as Peril to America. . . . South Termed 'Religion's Number One Opportunity.' . . . Many Nations Represented on Altar at Mass for War Victims. . . . Pope, on Radio, Presents Principles on Use of Material Goods, on Labor, and the Family. . . . Archbishop Mooney Appeals for Catholic Support in U. S. O. Drive. . . . Msgr. Hyvernat, Noted Catholic U. Professor, Dies. . . . Coadjutors Named for Canadian Dioceses. . . . Catholic U. Plans Latin America Tours. . . . Bishop Hurley Flays German Persecution of People of Poland. . . . Institute on Industry Held at National Catholic School of Social Service. . . .

EUCHARIST Called Sacrifice of Praise in Catholic Hour. . . . Convention Hears Former Crusaders in Mission Field. . . . Franciscan Provincial Dies at Altar. . . . Alabama Secular Paper Pays Church Tribute. . . . Radio Vatican Marks 'Rerum Novarum' Jubilee. . . .

Present-day confusion makes clearer than ever the need for a strong, free Catholic Press.

The Field of Catholic Education

As Viewed by the N. C. W. C. Department of Education

Catholic Colleges and the National Defense

AT THE beginning of this year the Department of Education made a survey of what Catholic universities and colleges are doing toward aiding national defense. The reports received from the presidents of these institutions in response to a letter of inquiry sent by Rev. Dr. George Johnson, director of the department, reveal the wide scope of activities that have been established in support of the national defense program.

Some of these reports were published in the March, April and June issues of CATHOLIC ACTION. It is to be regretted, however, that space will not permit the publication of all the very interesting statements that have been submitted. The following summary, therefore, will serve to indicate the notable contribution that our institutions of higher education are making to the defense of American democracy.

The reports at hand include provisions which extend from actual military service of teachers and students to many types of community work. Defense councils have been set up in most institutions of higher learning. R. O. T. C. units, C. A. A. pilot training courses, U. S. engineering defense training, rifle clubs, instruction in military law, navigation courses, and even preparation for bomb shelter work and air raid defenses are provided at some of the universities and colleges. One institution also gives a correspondence course in aerial mapping and surveying for employes of the United States Department of Agriculture.

The importance of industrial training is stressed in courses in production engineering and supervision, industrial mobilization, chemistry, shop work, surplus commodities, labor problems and research projects.

Particular attention is given to medical and nursing training, public health, sanitation, and physical education. Women's colleges offer courses in home nursing, nutrition, clothing, and marketing. One reported a demonstration in low-cost furnishings for low-cost housing projects.

The role of women in defense measures is also shown by the work that women's colleges are doing in outfitting Catholic chaplains through the Chaplains' Aid Society, knitting, sewing and secretarial work for the Red Cross, and the sodality services rendered in hospitals, orphanages, community centers and religion classes.

Colleges adjacent to camps have already made preparation to cooperate with the National Catholic Community Service in providing entertainments at Service Clubs.

A long list of community services reported includes debates, panel discussions, broadcasts, Little Theatre offerings, sponsoring patriotic films, Catholic youth activities, and "counteracting the various 'isms' which conflict with Americanism."

Emphasis is placed on the support that Catholic colleges are giving to drives for the U. S. O., relief funds and ambulances.

An optimistic note was struck by one institution that is giving a course in post-war reconstruction.

Above all else, special mention should be made of the spiritual contribution of Catholic colleges to national defense through the many offerings of special prayers, Masses, Holy Communions, and visits to the Blessed Sacrament.

Catholic Schools and Latin-American Relations

A REQUEST for their cooperation in the movement to stimulate interest in Latin-American affairs in the schools of this country and to aid in the improvement of courses of study, textbooks and other teaching materials for that purpose has been addressed to all Diocesan Superintendents of Schools by the Rev. Dr. George Johnson, director of the Department of Education, National Catholic Welfare Conference.

Dr. Johnson's letter advises that the Coordinator of Commercial and Cultural Relations between the American Republics has set up a Committee on Schools. (Dr. Johnson is a member of the committee.) He asked the Diocesan Superintendents to keep the matter of Latin-American affairs in mind in formulating plans for the next academic year.

"As you are no doubt aware," Dr. Johnson wrote, "there has been set up under the Coordinator of Commercial and Cultural Relations between the American Republics a Committee on Schools whose general purpose it is to stimulate an intelligent interest in Latin-American affairs in our schools here in the United States and to aid in the improvement of courses of study, textbooks, and other teaching materials for that purpose. State Departments of Education and superintendents of public schools have been requested to make provision in their budgets for the expansion of curricular offerings that have to do with Central and South America; and at the same time directors of summer sessions in universities have been asked to do whatever they can to prepare teachers for work in this field.

"I need not point out to you the vital interest that we, as Catholics, have in this whole field of Latin-American relationships. I have told the Committee that the cooperation of our Catholic superintendents can be counted upon and I am taking this occasion to suggest that you keep the matter in mind in formulating your plans for the next academic year.

"Unfortunately, the materials immediately available for the teaching of South America are not at all satisfactory. One function of the Committee will be to encourage the development of such materials, and they will be made available to our schools as well as to the public schools. Meanwhile, it may very well be that a number of our Catholic schools have already seen the necessity of doing something in the Latin-American field. Reports and descriptions of units or projects that have been successfully carried out would be very helpful to me in my work on the Committee. In all likelihood, you will receive a request for such materials from the United States Commissioner of Education, who at the request of the Committee is trying to discover any good things that are being done.

"I believe we have a splendid opportunity for leadership in this instance, and I will be more than grateful for any help you can give me."

(*Continued on page* 14)

Interests of Our Catholic Youth

A Contribution
of the
N. C. W. C. Youth Department

III. An Introduction to Catholic Action: *By Rev. William Ferree, S.M.*

THE accompanying article is the last of a series published in the "Youth" section of CATHOLIC ACTION. *The author, well-known in the United States and abroad for his leadership in the Pax Romana movement, is especially well qualified to discuss Catholic Action from the viewpoint and interests of youth.*

It is important to note that in almost every country the development of Catholic Action in the strict sense has begun with the youth groups. It is there also that the greatest interest is being manifest in the United States as the movement gathers strength. This is as it should be, as was indicated by Pope Pius XI in his first encyclical, Ubi Arcano Dei, in which he "promulgated" Catholic Action to the whole Catholic world. It is important to notice, however, that in the accepted language of Catholic Action, "Youth" embraces the age group 16 to 28 *or* 30. *The groups below* 16 *are regarded as preparatory to Catholic Action. This fact will explain the freedom with which more difficult phases of Catholic Action theory are included in an exposition intended primarily for youth groups.*

The Work of Understanding

It may be wondered why we have spent so much time insisting that Catholic Action is different from all other forms of action, without having given as yet any precise indication of what Catholic Action is. The reason is in Pope Pius XI's own statement that Catholic Action was difficult to understand—a clear idea, he called it, but a difficult one; so that it could not be understood unless it were approached *without preconceived ideas.* Up to now we have been preoccupied in these studies with removing preconceived ideas.

We are now ready to begin the real work of understanding, and in fact have already quoted the classical definition of Catholic Action given by Pope Pius XI: "The participation of the laity in the apostolate of the hierarchy."

What Use is a Definition?

It is important to notice that like all definitions this one has meaning only for those who have already studied carefully the meaning of its terms; for definitions are never intended to be an adequate explanation of something not yet known, but only a summary statement of what is already known. Anyone who could read a dictionary, for instance, could know that "chemistry is the science which treats of the relations and affinities of matter considered as composed of atoms," but this would not qualify him for a job in a laboratory.

Those people therefore who take this definition of Pius XI and pretend that from it alone, without any further study, they can understand Catholic Action, are simply deceiving themselves and leading others astray.

The Characteristics of Catholic Action

Writers on Catholic Action, analyzing the definition, are in the habit of pointing out four great characteristics which must exist *together* before Catholic Action can be present. These characteristics and their principal implications are outlined in the following table which will indicate the future development of these studies.

I. Catholic Action is the *work of laymen.*
  a. of *lay responsibility,* and hence of *intense personal formation.*
  b. of lay responsibility in and to *one's own "national medium"* of life.

II. Catholic Action is an *apostolate.*
  a. an apostolate of *like by like.*
  b. a *social apostolate.*
  c. and at the same time a *universal* apostolate.

III. Catholic Action is *organized* in a definite way.
  a. in a way *determined* by hierarchial authority.
  b. and *fitting into a universal plan* of world organization.
  c. characterized by *"milieu-specialization."*
  d. and by *"cell-technique."*

IV. Catholic Action is *under the direct authority of the hierarchy.*
  a. *mandated* by the Bishop, and *subordinate* to him.
  b. and thus possessing an *official status* in the Church's apostolate.

All other Catholic activities whatever will possess one or more of these characteristics but *only* Catholic Action unites them all. Let us now examine them in order.

I. Work of Laymen

First, Catholic Action is the work of laymen. It is by definition the participation of the *laity* in the apostolate of the hierarchy. Here it is important to recall what was said at the beginning of these studies about the misunderstanding which exists in the very name "Catholic Action" in English.

No Hysterics

Some people cry out in horror at the very idea that Catholic Action is the work of laymen. "Are the clergy excluded?" they ask. "Are the Bishops outside? Cannot the Pope engage in Catholic Action?" It will be immediately evident that all of these hysterics come from the idea that the word "action" is here used in a general sense of *any activity at all,* and not in the limited technical sense of a definite *form of organization* and a definite *set of methods and principles.* It is quite easy to understand how an *organization* can be entirely Catholic without all the Bishops and the Holy Father belonging to it. The difficulty arises only when the idea of a definite organization is lost sight of, with the subsequent ridiculous inference that the Bishops and the Pope are being excluded from Catholicism as a whole.

Necessity of the Lay Apostolate

Now let us look at the necessity for this particular work of laymen which is known as "Catholic Action." It is a participation of the laity in the apostolate. If it is neces-

sary, therefore, it must imply that the clergy are somehow insufficient, when alone, to carry on the complete apostolate of the Church.

More Hysterics

This also arouses opposition to Catholic Action among certain people who think it is an unjust reflection upon the divine institution of the hierarchy. There is a rather famous French pun which expresses the idea rather cleverly, saying that the object of Catholic Action is to "remédier à l'insuffisance du clergé par la suffisance des laics," where "insuffisance" and "suffisance" really mean respectively "incompetence" and "inpertinence" instead of "insufficiency" and "sufficiency," as might at first appear.

But the Clergy Really Can't Do it All

But no such reflection on the divine institution of the hierarchy is implied in the necessity of Catholic Action. As a matter of fact it is true in three different ways that the clergy alone are insufficient for the needs of the apostolate. The first of these ways is easily understood, and is as old as Christianity itself; for Our Lord, Himself, complained that the fields were white to the harvest, but that the laborers were few. And there has been no time since when the Church was delivered from this shortage of her apostolic workers.

To this matter of simple numbers we can add another kind of insufficiency of the clergy which is easily understood—that is, their inability to conquer directly a strongly intrenched hostility to their work. There are large sections of modern society which distrust the clergy and resist their efforts, so that their direct influence is rendered almost impossible, since the apostolate must always either find or make a sympathetic audience before it is effective. In both of the above cases it is evident that laymen can and should help the clergy in the apostolate, and that in thus helping they make up for a very real "insufficiency."

Something More Profound

But there is another "insufficiency" which is more profound, and perhaps for that very reason, less understood. Here we can employ the ideas set forth at the beginning of these studies on the distinction between the spiritual and temporal power, and on the difficulties that arise if one of them tries to work directly in the field of the other. Now insofar as the apostolate has as its object the formation, not only of Christian individuals, but also, though indirectly, of a Christian social order—of "the City of God on Earth"—it must somehow be entrusted, not only to the clergy who wield the spiritual power, but also to the laymen who are directly concerned with the temporal. It will at once be recognized that this carrying over of Christian principles *into the details of secular life*, which alone can ultimately constitute a Christian society, is beyond the direct action of the clergy, as has already been pointed out in these studies; so that the laity, in supplying this "grip" of Christianity on the temporal order, are, in a very real sense, "collaborating" in the apostolate which Our Lord gave to His apostles when He told them to go forth into the *whole* world.

Responsibility of the Laymen—Authority of the Hierarchy

This brings us immediately to the question of lay responsibility which is so important in any understanding of Catholic Action. Since this mission of setting up a Christian social order is directly the work of laymen, it is they, and only they, who have the direct responsibility of bringing it about. The clergy—more specifically the Hierarchy—have the authority, as part of their apostolate, to declare whether a given social institution is, or is not, conformable to Christian principles; and to direct that it be reformed if it is un-Christian. But the actual *work* of social reform or of social construction rests entirely on the responsibility of the laymen. (*To be concluded.*)

The Field of Catholic Education—Recent School Legislation

(*Continued from page* 12)

FOR the third time in recent years, the highest courts of the State of Oregon have declared in favor of a sound interpretation of laws bearing upon educational policies. In this instance, the Supreme Court of Oregon has given a decision which in effect will give free text books to the pupils of all the Oregon grade schools.

The first of recent legal battles was fought on the so-called Oregon School Bill, which was declared unconstitutional, first by the United States District Court of Oregon, then by the Supreme Court of the United States. This bill would have made it impossible for parents to send their grade school children to any other but public tax-supported schools. The law itself was passed by the voters of Oregon as an initiative measure in 1922.

Later, came the Portland "zoning ordinance" which would have made it impossible to erect a church or school in any but business or warehouse sections of the city, without the consent of a major part of the property owners in the immediate locality where the new edifice was to be constructed. This issue was fought in the courts with the result that the Supreme Court of Oregon declared invalid that part of the "Portland zoning ordinance" which placed these restrictions upon churches and schools.

The present instance has reference to a law passed by the State Legislature in February. This bill extended the use of free textbooks to pupils attending any "standard elementary school" in the State of Oregon. To be accounted a standard, it is necessary that the teachers have teaching certificates from State educational authorities. In reality this involves but little effort on the part of parochial schools, for the reason that most of the teaching Sisters in that State already have this authorization.

A five-year battle to provide free bus transportation for children attending New Jersey parochial schools has ended in victory.

A few minutes after the State Senate, by a vote of 16 to 2, passed the measure June 9, it was signed into law by Governor Charles Edison.

The measure, introduced by Senate President I. Grant Scott, Cape May Republican, permits school districts now supplying transportation for public school pupils to make the same service available to students in all private schools not operated for profit.

The present bill, a successor to a series of others sponsored since 1936, was originally passed by the Senate in March. After long delay it was passed in the House by a vote of 40 to 15 with an amendment limiting the additional service to routes already in existence.

Returned to the Senate for concurrence, the measure was adopted after debate of less than a half-hour. Defending the measure as valid, Mr. Scott said its benefits were not directed to private and parochial schools, but to the "little children attending these institutions who are now discriminated against" because public school pupils were riding free while they walked to classes.

The new law is effective July 1.

ATTENTION: STUDY CLUB LEADERS AND MEMBERS!

Watch for an important announcement in the August issue of CATHOLIC ACTION *with reference to the* 1941-42 *series of discussion topics, the first instalment of which will be published in the September issue for use in October or later on as desired.*

Summer Sessions Devoted to Youth Interests

YOUTH leaders continue to hew to the line, despite the tendency to inactivity during the summer months. As evidence of sustained interest in problems centering about youth and youth organizations, we present a resume of activities which merit special consideration.

1. Springfield Diocesan Leadership Camp

One hundred and ten representatives from thirty parishes in the seven deaneries of the Springfield Diocese spent two weeks at Camp Pere Marquette, Grafton, Illinois, participating in an intensive leadership course and in helping to formulate a practical, specific program whereby the CYO might make its slogan "Of Youth, By Youth, For Christ," a vital part of parish activity. The first week of the session was given to the girls, the second to the boys.

To achieve practical results, the course was planned as a laboratory. The campers investigated the theory and then applied it immediately in camp activity. For this purpose, the plan of organization was that of the church set-up. The camp was laid out in accordance with the physical facilities into units, consisting of seven cabins each. Each cabin represented a parish and each unit a deanery, the whole camp being equivalent to a diocese. Officers and committee heads were chosen by the units to correspond to deanery representatives. Camp, or diocesan, officers were also elected. These officers conducted the evening general assembly, made reports, lead discussions and handled the business of the day. The committeemen planned the campfire, the chief social event of the week.

In addition to the evening general assembly, morning and afternoon sessions were held. The morning sessions were conducted by the Reverend Paul F. Tanner, Assistant Director, Youth Department, N. C. W. C., who discussed the background of the youth program, the place of the CYO in the parish and national set-up and the aims and objectives of the youth apostolate. The afternoon sessions were devoted to an analysis of leadership with emphasis on the qualities and characteristics of a leader, and were conducted by prominent visiting clergymen and laymen.

The camp was made possible by the generosity and the interest in youth of His Excellency, Bishop James A. Griffin, Bishop of Springfield, Illinois, and under the immediate supervision of the Reverend James Haggerty, Diocesan Director of the CYO, assisted by a staff of specialists in various phases of the camp program.

2. C. S. M. C. Convention

As we go to press, the Twelfth National Convention of the Catholic Student Mission Crusade is being held in Rochester, New York. Reportedly 5,000 Crusaders from every section of the United States have assembled to give a new impetus to the promotion of missionary interest among Catholic students.

This convention is particularly significant in that it faces the same major problems which brought about the establishment of the C. S. M. C. in 1918. The war in Europe has again greatly reduced the number of missionary vocations and curtailed mission support.

To bring home more forcefully the missionary problems and possibilities, missionary leaders from the Far East, Latin America and the home mission fields of the U. S. A. are participating in the convention, giving the Crusaders an opportunity to ask questions and to discuss the most effective methods for promoting the cause of Christ in the mission field.

3. Newman Club Federation Conference

The Newman Club of Georgia Tech will be host to the 16th International Conference of the Newman Club Federation, to be held at Atlanta, Georgia, July 20-21-22. A large percentage of the more than 500 Newman Clubs is expected to have delegates at the Conference.

While this is the 26th International Conference, it will be the first meeting since the Newman Club Federation was made one of the constituent units of the College and University Section of the National Catholic Youth Council. During the three-day Conference, several sessions will be devoted to a discussion of the framework of the N. C. Y. C., questions pertaining to individual club problems and Catholic student leadership on the campuses of secular Universities.

4. N. F. C. C. S. Officers to Meet

The new national officers of the National Federation of Catholic College Students, the other constituent member of the College and University Section of the National Catholic Youth Council, will meet in Washington, D. C., August 16 and 17. Representatives of the various regional units of the NFCCS will also be invited to attend this meeting.

The Second National Congress of the NFCCS held in Washington during Easter week, gave considerable impetus to the development of the Federation on a national basis. The officers will map out procedure to be followed during the coming year which will bring about the affiliation of as many of the Catholic colleges and universities as possible. The student bodies of fifty-eight institutions are now active affiliates of the Federation.

5. Canadian Summer School

The Canadian Catholic Youth Union will sponsor its second Summer School, July 28-August 1, 1941. The sessions are to be held at St. Joseph's University, Memramcook, Diocese of Moncton, N. B.

The Canadian Catholic Youth Union is a national federation of Canadian youth. It corresponds to the National Catholic Youth Council in the United States.

The program of the Summer School is to be developed under four general headings: 1. Liturgy and Leaders, 2. Training Leaders, 3. Leaders Today in War, 4. Leaders Tomorrow in Peace. Part one, the Liturgy, deals with the discipline of the Mass, its four principal motives, and unity in the Mystical Body—all interpreted in terms of leadership.

Part two, the Training of Leaders, will discuss "Old and New Techniques," as a study in training and action. Emphasis will be placed on principles and practice, with an evaluation of the different techniques used by the various youth organizations in Canada.

Parts three and four will consider the problems confronting Canadian youth in war and in peace. Part three will deal with what youth can do in the Army and for the Army in a Christian country. Part four will center all discussion about post-war problems, with special emphasis given to "Co-operatives" and "Guilds—the Corporate System."

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Besides the above-mentioned sessions, the two annual projects: the Summer Schools of Boy Leadership sponsored by the Knights of Columbus, and the Summer Schools of Catholic Action under the auspices of the Sodality of Our Lady, are attracting hundreds of actual and potential leaders in the Catholic youth field. These are but a few striking examples of the many opportunities offered by the Church to help youth lead a fuller life and develop a well-rounded Christian personality.

MONTH *by* MONTH

CATHOLIC ACTION

MONTHLY PUBLICATION OF THE

NATIONAL CATHOLIC WELFARE CONFERENCE

"We have grouped together, under the National Catholic Welfare Conference, the various agencies by which the cause of religion is furthered. Each of these, continuing its own special work in its chosen field, will now derive additional support through general cooperation."

—From the 1919 Pastoral Letter of the Archbishops and Bishops of the U. S.

N. C. W. C. Administrative Board

MOST REV. EDWARD MOONEY, Archbishop of Detroit, chairman of the Administrative Board and episcopal chairman of the Executive Department; MOST REV. JOHN B. PETERSON, Bishop of Manchester, vice chairman of the Administrative Board and episcopal chairman of the Department of Education; MOST REV. FRANCIS J. SPELLMAN, Archbishop of New York, secretary of the Administrative Board; MOST REV. FRANCIS C. KELLEY, Bishop of Oklahoma City and Tulsa, treasurer of the Administrative Board and episcopal chairman of the Department of Lay Organizations; MOST REV. JOHN GREGORY MURRAY, Archbishop of St. Paul, episcopal chairman, Department of Catholic Action Study; MOST REV. HUGH C. BOYLE, Bishop of Pittsburgh, episcopal chairman of the Legal Department; MOST REV. EDWIN V. O'HARA, Bishop of Kansas City and episcopal chairman of the Social Action Department; MOST REV. JOHN MARK GANNON, Bishop of Erie, episcopal chairman of the Press Department; and the MOST REV. JOHN A. DUFFY, Bishop of Buffalo, episcopal chairman of the Department of Youth; and MOST REV. JOHN T. MCNICHOLAS, O.P., Archbishop of Cincinnati, member of the Board without portfolio.

Assistant Bishops, Administrative Board

MOST REV. EMMET M. WALSH, Bishop of Charleston; MOST REV. RICHARD O. GEROW, Bishop of Natchez; MOST REV. KARL J. ALTER, Bishop of Toledo; MOST REV. THOMAS K. GORMAN, Bishop of Reno; MOST REV. FRANCIS P. KEOUGH, Bishop of Providence; MOST REV. WALTER A. FOERY, Bishop of Syracuse; MOST REV. BARTHOLOMEW J. EUSTACE, Bishop of Camden, and MOST REV. CHARLES HUBERT LEBLOND, Bishop of St. Joseph.

RIGHT REV. MSGR. MICHAEL J. READY
General Secretary
REV. HOWARD J. CARROLL, S.T.D.,
Assistant General Secretary

CHARLES A. MCMAHON
Editor

Opinions expressed in articles published in this magazine are to be regarded as those of the respective contributors. They do not necessarily carry with them the formal approval of the Administrative Board, National Catholic Welfare Conference.

Catholic Prison Chaplains Institute at National Catholic Social Service School

TWO SCORE Catholic chaplains from leading penal institutions throughout the United States, meeting in their second annual Institute at the National Catholic School of Social Service in Washington, under the auspices of the Federal Bureau of Prisons and the National Conference of Catholic Charities in cooperation with the National Catholic Welfare Conference, drew up nine recommendations as follows:

(1) That prison chaplains make every effort to learn the family situations of prisoners and use every means of maintaining contact with the families; (2) that a record of chaplains' experience in dealing with particular cases be kept; (3) that chaplains work very closely with prison and parole authorities in maintaining contact with social agencies; (4) that chaplains enlist the support of Catholic lay organizations in providing literature and other things that the prisoners need, and a Friendly Visitor service for families; (5) that religion be given a more dignified place in institutional programs; (6) that annual missions be held in the prisons; (7) that chaplains avail themselves of modern methods of religious education, such as movies, projectors and radio recordings; (8) that character education programs be introduced into all penal and correctional institutions; and (9) that special efforts be made to provide employment for the large number of prisoners who are overdue for parole and who are unable to find work.

The Most Rev. Charles Hubert LeBlond, Bishop of St. Joseph, chairman of the Bishops' committee sponsoring the work of the prison chaplains, attended the sessions and addressed the chaplains on several occasions.

Vast Unemployment Seen by Father McGowan When Defense Program Subsides

REV. R. A. MCGOWAN, assistant director of the N. C. W. C. Department of Social Action, appearing before a subcommittee of the House Committee on Labor, which is considering resolutions providing for a commission to study post-defense unemployment and recommend a program to deal with it, urged that such a commission be established to study both present unemployment and post-defense unemployment and to prepare a plan for governmental and non-governmental action in dealing with the problem.

"In the normal course of the abnormal events of our time," Father McGowan said, "the unemployment will be staggering when the defense program subsides. If we do not plan right and execute right, we shall have tremendous unemployment when the half, or less, of our productive capacity given over to defense is released to civilian needs. Ironically we shall then, unless we plan now, prove ourselves capable only of employing the people and producing a full supply of goods when foreign war threatens, but incapable of peace-time organization for the peace-time welfare of all the people. That would be the most tragic fate America could meet."

South American Social Service School Directors Visit N. C. W. C. Headquarters

THE South American delegation composed of directors of social service schools in Argentina, Chile, Colombia, Paraguay, Uruguay and Venezuela, who were guests of the National Catholic School of Social Service in Washington en route to the National Conference of Social Work at Atlantic City last month, visited headquarters of the National Catholic Welfare Conference and were received by the Rt. Rev. Msgr. Michael J. Ready, general secretary, and members of the staff.

The delegation is touring the United States under the auspices of the Children's Bureau of the United States Department of Labor. They attended some sessions of the Institute on Industry for young Catholic working women at the National Catholic School of Social Service and were guests at luncheon there, where they were greeted by Monsignor Ready, whose address was translated into Spanish by Senorita Rebeca Yzquierdo, director of the Elvira Matte de Cruchaga Social Service School at Santiago, Chile.

with the N. C. W. C.

Monsignor Ready Gives Commencement Address at Marygrove College

DECLARING "there are indications that national and world events have jolted many of our foremost scholars nto reality" and that "we may hope sincerely that the awful calamities now afflicting society are the dark hour preceding a world-wide dawn of truth and justice and peace and charity," Rt. Rev. Msgr. Michael J. Ready, general secretary of the National Catholic Welfare Conference, in his commencement address to graduates of Marygrove College in Detroit, observed that "it is a shock to think of the millions of our citizens who by the logic of irreligion are destroying the noble institutions and traditions which have made our country great."

Monsignor Ready observed that the present is "a time in the world's history when the awful logic of irreligion is compelling thoughtful men to evaluate more judiciously the popular idolatries of past generations." Religion alone, he said, "protects the dignity of man, the sanctity of the family, and the just constitution of the State."

Volume Commemorates Golden Jubilee Of Pope Leo XIII's Rerum Novarum

"A SECOND SPRING," a volume which is a reprint of the commencement number of *The Watch Tower*, publication of Marygrove College in Detroit, pays tribute to the constant efforts of the Hierarchy in the United States to make known the social teaching of the Church and to better the conditions of working men and women. An article by Catherine Fitzgerald in this commemorative volume of the golden jubilee of Leo XIII's Encyclical *Rerum Novarum* refers to the Bishops' Program of Social Reconstruction (1919), the Section on Industrial Relations in the Pastoral Letter of the Hierarchy (1919), the Statement of the Archbishops and Bishops of the Administrative Board of the National Catholic Welfare Conference on "The Church and Social Order"; quotes from the writings of the Rt. Rev. Msgr. John A. Ryan, director, and the Rev. R. A. McGowan, assistant director, of the N. C. W. C. Department of Social Action; and discusses the work of the N. C. W. C. Social Action Department since its establishment in 1920.

Family Life Conference Booklet on Baby Health

LATEST addition to the series of booklets published by the National Catholic Conference on Family Life is one entitled "Your Baby's Health," by Dr. Hugh Dwyer, of Kansas City. It discusses pre-natal care, nutrition, common disorders of childhood and contagious diseases. These booklets, published with the cooperation of *Our Sunday Visitor Press*, Huntington, Ind., provide a popular Catholic literature in the field of marriage and the family. Others in the series are: "Christian Marriage," "The Adolescent," "ABC Religion," "Home Economics," and "Preparation for Catholic Family Life."

Weekly News Letter of N. C. C. S. Makes Its Initial Appearance

"THE N. C. C. S. BULLETIN," a weekly news letter of the National Catholic Community Service, is now being published. The bulletin will attempt to keep N. C. C. S. field units informed on developments in the national headquarters, in the Army and Navy, the Federal Security Agency, the United Service Organizations for National Defense, and its member agencies.

Extending greetings in the first issue of the "Bulletin," Franklin Dunham, executive director of the N. C. C. S., outlines the work of the National Catholic Community Service.

Miss Anna Rose Kimpel, field secretary for youth of the National Council of Catholic Women; Miss Frances Engel, of Buffalo; and Miss Weltha Kelley, of St. Louis, have been appointed by Miss Anne Sarachon Hooley, administrator of the Women's Division of the National Catholic Community Service, to conduct field surveys in industrial defense areas. Miss Helen Potter, of West Lafayette, Ind., has been appointed resource secretary for the Division.

Organized Decency is Object of USO Archbishop Mooney Says in Address

THE danger that organized vice will exploit for profit the leisure-time of men in the service challenges "organized decency" to make "a constructive effort to provide leisure-time opportunities which fathers and mothers and wives at home would approve," the Most Rev. Edward Mooney, Archbishop of Detroit and chairman of the Board of Trustees of the National Catholic Community Service, declared in a radio address in connection with the opening of the United Service Organizations' current campaign for $10,765,000.

"May we not be confident," Archbishop Mooney asks, "that the soul of America will respond generously to this appeal for the means to throw the saving influence of home and church around the young manhood of America, preparing, if need be, to defend our soil, our national rights, and our vital interests?"

Immaculata Medal Bestowed Upon Miss Linna Bresette for Distinguished Social Service

FOR distinguished social service, Miss Linna E. Bresette, field secretary of the Catholic Conference on Industrial Problems and field representative of the N. C. W. C. Department of Social Action, received the Immaculata Medal at the convention of Conception College alumni in Conception, Mo., last month.

Miss Bresette is a native of Kansas. She was the first woman factory inspector in that State in 1913. She developed the Regional Catholic Conferences on Industrial Problems and is at present a consultant of the Industrial Committee of the National Council of Catholic Women, and as such organizer and director of its Institutes on Industry, the first Catholic summer schools for women workers in the United States, held at the National Catholic School of Social Service in Washington.

Dr. Johnson, N. C. W. C. Educational Executive, Given Important Welfare Assignments

THE REV. DR. GEORGE JOHNSON, director of the Department of Education, National Catholic Welfare Conference, has become an advisory editor of "True Comics," a new magazine for children sponsored by the publishers of "Parents' Magazine." The new magazine, in appearance like other comic magazines, deals with the lives of heroes and heroines of the past and present who have made and are making history. It is offered, the editors state, as an "antidote and constructive substitution for the fantastic 'comic' magazines, many of which deal with crime and sex."

(*Continued on page* 21)

What It's All About

Contributed by the N. C. W. C. Bureau of Immigration

CUT OFF.—We try to keep a light touch on this page, or at any rate not to seem too tragic, but it's becoming increasingly difficult. When you're in immigration work, most of the time you want either to laugh or cry, and lately it's harder than ever to laugh.

In years past we thought we knew what tragedies were but we're left speechless by the present. Of course, it's the refugees. It's all very well to read about them in the newspapers and see their counterparts in the movies. But try coming face to face with their stark, pitiful problems. Try working for months with relatives and friends in this country, following the trek of the refugees across the border from Germany to Austria, to Belgium, to France, to Portugal—always one jump ahead of Hitler—forwarding guarantees of support by air mail—through the diplomatic pouch—by cable—trying to arrange for transportation—hoping for exit permits—and when the end seems at last in sight to have it all frustrated by the latest international development. One evening to be just about to make it—even the precious transportation from Lisbon arranged—the only thing necessary notification to the Consul in Antwerp that a ship is available for the refugees who have been waiting for months for this word and the next morning to find that the State Department can no longer accept any cables—that the Western Union service has been disrupted—that the Radio Corporation can only get through to two Belgian border towns and not beyond. Or to share the anxiety of a son who has himself escaped from the Gestapo and has been moving heaven and earth since his arrival here to get his aged parents away from the terror that has been haunting their days, only to learn, just as American visas have become available for them, that the two harmless old people have been sent to a concentration camp in Poland from which there is no hope of release. Frustration after frustration! It's been bad enough up to now, but with the latest cutting off of means of communication, closing of American Consulates and general retaliatory measures, one feels, on contemplating the many files of refugee cases still pending as if one were watching a building that is fiercely burning with no hope of rescuing the frantic inmates inside.

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SOMETHING TO SMILE AT.—Our Ellis Island worker tells us this quaint little tale:

One day recently a group of nuns went over to the Island to visit the Italian crew members of the sabotaged ships. The men have separate quarters but the nuns were allowed also to visit the stewardesses of the ships in the main detention rooms. There the Sisters pinned Miraculous Medals, not only on the stewardesses but on the other detained as well, including twenty-five Hindus who had been brought to Ellis Island the day before from a British ship, merely for safe-keeping, until it sailed the following day.

The Hindus, with their varied-colored turbans, brown skins and long beards, looking like strange characters from the Arabian Nights, attracted considerable attention as they left Ellis Island en route to their ship, each with a medal of Our Lady pinned on his coat lapel. Not one had removed the medal placed there the previous day by the Sisters. Astonished observers who asked what the medals were for and why they were wearing them, were informed simply and confidently by the turbaned ones that they were to bring the wearers "good luck." We hope they will.

HAVE YOU FORGOTTEN SOMETHING?—You know those signs they have in hotel rooms—"Have you left anything?" Well, we think it would be a good idea if the immigration authorities would place signs at the Mexican and Canadian border ports reading, "Have you got everything?" Because the most ridiculous things happen.

Take the case of Peter C., for example. Peter arrived at Philadelphia from his native Croatia in 1912 and has never been out of the United States since. At least he hadn't been out of it until a few days ago when he and his American-born wife, who live in New Mexico with their three American-born children, had to change trains at El Paso. They had a little time to wait and as the wife had lived all her life in this country she thought she would like to see a Mexican city. So they got on the street car and went across to Juarez.

They were gone exactly three-quarters of an hour and when they got back Mrs. C. was admitted because she is an American citizen, but her husband was excluded because he had neither a reentry permit, a border crossing card, nor a visa, one of which the Executive Order of July, 1940, states even legally resident aliens applying for admission at Mexican and Canadian border ports now must have.

An air mail appeal came from the Bureau's watchful Mexican border representative and a representative of the Bureau appeared before the Board of Immigration Appeals of the Department of Justice. "Please," said the Bureau to the Board, expatiating on the man's long legal residence, blameless life, and American born family, "please request the State Department to waive the passport and visa requirements in this case and let the man come back." The Bureau knew that if the State Department wouldn't the only alternative would be for the man to remain in Mexico while the dreary and time consuming process of collecting all the necessary immigration documents was gone through with. But the State Department did and promptly, too, so Peter returned on the street car, glad to be back on U. S. soil.

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YOU SHOULDN'T GAMBLE.—Would you ever think of the Irish Sweepstakes being a subversive influence in the life of an N. C. W. C. client? Well, of course, we should put it differently because the alien concerned only *became* a client of the N. C. W. C. *because* of the Irish Sweepstakes. He's an Italian, is Luigi, and his brother won $50,000. Luigi thought any brother worth the name would give his fraternal relative a slice and when the brother didn't and wouldn't Luigi went after him with a gun.

Luigi is now serving a sentence in Sing Sing and when he gets out is destined to be deported. His wife says he has always been industrious, a good husband and father and never in trouble before. He has worked for the same employer for ten years. Of course a single sentence for no matter how long would not make Luigi deportable if he had lived here legally for five years. He's lived here for sixteen years but not legally, so the jig's up. The N. C. W. C. could only tell Luigi's wife that there are but two ways out—either a pardon from the Governor or a private bill which Congress will consent to pass and the President will agree to sign. Neither of them sound like very hopeful possibilities.

(*Turn to page* 21)

Sidelights on Social Action

Contributed by the N. C. W. C. Department of Social Action

INDUSTRY

SURPRISING SPEECH.—Perhaps the most noteworthy spect of Pope Pius XII's June 1 speech on the anniversary nd contents of "The Condition of Labor" is the fact that was made at all. There is something almost discon-erting in the Holy Father's preoccupation in these times ith questions of private property, labor rights, equitable istribution of wealth and income. Doesn't the war crowd very such consideration off the calendar of present busi-ess? Isn't His Holiness showing a strange lack of balance?

NOT SO SURPRISING.—Precisely not. He is, of course, oing what he can for the return of peace and for the elief of war's victims here and now. He knows further that illions of men must apparently devote themselves almost ntirely to the duties imposed on them by the military eeds of their respective countries. But he sees clearly hrough the smoke of battle the task that confronted us efore the war and that shall always confront us, with iminishing insistence only as it is solved—namely, of roviding somehow "that the goods which were created y God for all men should flow equally (equitably) to all, ccording to the principles of justice and charity."

THE GOAL BEYOND.—As he said further along in he address, "The national economy, as it is the product of he men who work together in the community of the State, as no other end than to secure, without interruption, the aterial conditions in which the individual life of the citi-ens may fully develop." This is an end more permanent, not more pressing, than the winning of a war. And ecause we have failed miserably to attain this end, we annot "remain silent or fein not to see or take cognizance f social conditions which, whether one wills it or not, make ifficult or practically impossible a Christian life in con-ormity with the precepts of the Divine Lawgiver."

Only a false sense of proportion accounts for any aston-shment on our part when the Pope speaks from the midst f World War II on social-economic conditions. We should ot really wonder at his vehement insistence: "Do not let ie in your midst and fade away the insistent call of the ocial Encyclical, that voice which indicated . . . the moral bligation to cooperate in the arrangement of society and specially of economic life. . . . Is not this a sacred duty or every Christian?"

WHAT'S NEW?—At any rate, and whatever our initial urprise or gratification at this unexpected war-time mes-age, in the next place we might go so far as to investigate s substance and discover any possible new directives con-ained in its few pages. While the first lesson implied is hat the social question is still immensely important, peace me or war time, and that Pius XII is quite as social-minded as his predecessor, what other lessons does this ocument teach?

Quite a few. There is the casual but explicit mention of he *duty* as well as right of workers (and employers) to rganize themselves; there is strong condemnation for those ho would depend solely on grace and not at all on human ooperation for the building of a better society; there is the assage dealing with emigration and use of unpopulated reas; there is the touching appeal at the end for a brotherly social spirit" drawn "from the Heart of your Redeemer." All these and other points are worthy of study and reflection.

WHAT'S OLD?—Yet in the present circumstances there is one old and still unaccepted idea in this speech, which each of us, in organized fashion or individually, can and should emphasize and spread and make to prevail. It is what the present Pope calls the "basic idea of these principles" (Pope Leo's). It has already been quoted above in its simplest and then in a slightly developed form. In still other words it is the persuasion that all our resources, natural and human and mechanical, including the network of mutual aids and dependencies and connections which we usually refer to as "the economic system" must have as its *first* aim the material welfare of all the people.

The idea is not totally strange to us. Some may tentatively and vaguely subscribe to it; a few subscribe to it wholeheartedly. We see faint glimmers of the idea in certain legislation. A couple of years ago, e.g., it was proposed before the T. N. E. C. that when two corporations desire to combine a statute should lay upon them the burden of proving that the merger would be in the public interest. Why limit this requirement to an industrial merger? Of course, law could not cover all situations, but why is it not our settled conviction that not only mergers, but the operation of every corporation, and every corner store and every farm and every millhand should be directed toward the common good? There need be no abrogation of personal rights and needs, nor of the profit motive; there need be only reconciliation of rightful self-interest with the good of all.

EMERGENCY UNITY.—Consider the organization and spirit of defense industries. It is assumed by government and by most of us, if not quite universally apparent in practice, that every factory, pipe-line, ship, machine shop, farm, mine—every economic factor—should be at the disposal of the government for use in promoting the number one common good of the country, military strength.

The dissenters are infinitesmal. We are willing to give the administration almost confiscatory powers over industry for the emergency. There are outcroppings of profit-seeking but this motive hardly predominates. There has been in general a willingness of labor to cooperate even at a sacrifice of "the first claim upon industry—a living wage."

WHY THE DIFFERENCE?—Now all this is in reality directed toward a *future* common good. The losses we seek to prevent would presumably be great—loss of liberty in several categories and loss for many of the standard of living to which they have been accustomed.

It would be pretty much a common loss—and therefore averting it represents a common good. But the loss is still future and more or less (probably less) hypothetical. It should not logically affect us so much more gravely than do the losses, the deprivations, the disasters experienced today, now, and through every twenty-four hours of "the depression."

Why don't we get worked up over the common good in peace time? When billions of material resources are unused or misused and millions of fellow citizens are, materially at least, as badly handicapped as they would be under the Nazis?

Why don't we show equal willingness to subordinate self interest, to share contracts, plan production, mediate labor disputes, and generally cooperate (though all, at present writing, is not perfect) for the common peace-time good of maximum universal living standards?

POOR PROPAGANDISTS?—One reason, if not the main reason, is that the ideal of what our country could be when united in a common front for everybody's prosperity has not been painted in the right colors nor described with proper eloquence and persistence.

For this not only the press and radio are at fault. Each one of us who possesses a tongue and some facility with the vernacular must accept some responsibility. If only—e.g., we had read often enough and paraphrased skillfully enough that passage of Pius XI on social charity and harmonious striving for the common good, then at least the circle of our influence would not face a pitiable reversion to selfishness when our problems cease to be those of war and become again those of poverty in the midst of potential plenty.

MORAL: Read him again, and when your spirit flags read this later word of his successor; and persevere in pressing their idea of all-out-unity-for-the-common-good upon family, friends, the man in the street or in the swivel chair, whenever an opening presents itself. There will be many openings these days—people talking about strikes production, taxes, profits, with nothing but newspaper "facts" and home-made principles to guide them. You may not be able to say the last wise word on all these details but you will have an opportunity to insert into the discussion that leading principle without which the details will always remain a crazy-quilt. And if you aren't satisfied with your own and your friends' grasp of the Popes' ideas arrange for continuing exchange of thought and pamphlet-gleanings on a regular night in the week or the month. You don't have to call it a study-club or discussion club. Let a few friends know that on a fixed evening each may have his say on unions and strikes and how he proposes to save the world.

AN EXAMPLE.—Just the other day we received a report of a Protestant parish group in Ohio; they had evidently talked the whole business over and then drawn up as conclusions about twenty bits of advice to business, labor and government. I doubt that they had the encyclicals to guide them. They probably worked from scratch. A couple of their ideas are of doubtful value. But in general they showed an exceptional understanding of economic morality and a remarkable soundness of judgment. Any Catholic parish or neighborhood group would have much better tools to work with. And much stronger motives including the recent urgings of our noble and lovable leader, Pius XII

PEACE

SUMMER SCHEMES will probably include plans for trips and "a couple of good books," but the nagging thought will persist that in the overwhelming catastrophes which mark these times we should be "doing something."

It is comforting to know that there are ways of combining the satisfaction of our social conscience while taking care of that vacation need. No one questions, e.g., the importance of developing better Inter-American relations, and no one questions the fact that Catholics above all others in this country have the proper native equipment to further this understanding, since the culture of the Latin American countries is *Catholic.*

If the vacation budget permits, why not take a trip to some part of Latin America with the intention, not merely of admiring scenery, architecture and costumes, but of learning something of the people, their Catholic heritage and their way of life? There are opportunities at this time to secure excellent guidance for a safari of this sort.

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LATIN AMERICA TOURS AND SEMINARS: To acquire at first-hand information of Catholic contributions to Latin America culture, special seminar tours to Mexico and other republics to the south this summer have been arranged in affiliation with the Institute of Ibero-American studies of the Catholic University of America. The tours, which will also afford "an intelligent insight into the problems of inter-American solidarity," will be conducted by the Rev. Dr. James A. Magner, procurator of the University. The first of two seminars to Mexico is scheduled to leave Chicago July 16 and spend 12 days at points of interest in the Mexican republic. The second begins at Taxco July 28 and ends at Mexico City August 5.

En route to Mexico a series of discussions on Mexican culture, history, and life will be given and will be continued in Mexico by Mexican writers and other personalities. A special extension tour is being planned for those who desire to visit Oaxaca in southern Mexico.

A third tour to South America leaves New York August 3 and ends at Trinidad August 20. Discussions will be conducted aboard ship and will be augmented by interviews and receptions at the various places to be visited in South America, e.g., Rio de Janeiro, Montevideo, Buenos Aires Santiago, and Sao Paulo.

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ABOUT THOSE BOOKS: Unfortunately all of us won't be able to take a trip of such proportions, but there is always the prospect of sitting on a porch, in a yard or in front of a fan, and "travelling though we stay at home." And we may add the time dimension to such kind of travel—sauntering back through the colonial Brazil, Chile, or Mexico with as much pleasure and certainly a great deal more profit than the devotees of "Flash Gordon" may get from their dubious projections into the future. What books will we pick? The list of books and articles on Latin American history (see June issue of CATHOLIC ACTION) being distributed by the Latin American Committee of the Catholic Association for International Peace, will put us on the right track. By September both travellers and readers will be ready for more study and for more action.

CITIZENSHIP

IS DEMOCRACY WORTHWHILE?—In talking over the radio for the Catholic Lending Library of Washington, the Reverend John M. Hayes of the N. C. W. C. Social Action Department reflects on "democracy" in a manner we might imitate.

For the People: "Government among us exists for the good of the governed, for the common welfare, for the well being of all the people. From Jefferson down that has been our idea of why government exists. We have sometimes obscured that purpose and often failed it, but we have never

enied it. . . . We have thought of men joining together in vil society and establishing a government to aid them in ursuing their all important goal of happiness here and ereafter. In this we have recognized at least vaguely iat man's destiny is God and that all else, including civil uthority, must serve him in seeking that goal on earth as ell as in Heaven. We said this, in different words, in our eclaration of Independence, when we declared that men eceived from their Creator the right to life, liberty and the ursuit of happiness, and that governments are instituted mong men to secure these rights. Governments don't reate them. Governments may not take them away. Gov- rnments exist to protect them. This is not only good mericanism; it's sound philosophy; it's Christianity. We ent farther than this general statement of purpose. . . . Ve guaranteed certain liberties by attaching them to our onstitution. Later on, through the years, and right down o the present, amendments, statutes, and judicial decisions ave continued to decide what those famous words in the Declaration of Independence should mean among us. . . . Yes, our government was set up and continues to labor for s people's happiness. . . .

By the People: "Governments derive their just powers rom the consent of the governed." That too is good Christian doctrine. God has made us to live in civil society, under authority thus derived from Him; but as free and intelligent beings, we should determine in what institutions and in which men that authority is to reside. Government, our government at least, was to be set up by the people. But in the course of time we have gone much farther than that. We decided that the people would not only set up government but would perpetually hold its reins in their hands. Again we attached to the constitution the right of all Citizens to vote and to hold office. . . .

ECONOMIC DEMOCRACY TOO: "Government and economics are interdependent; political freedom is bound up with the achievement of an equitable distribution of wealth and income. This means for one thing that if we can't work together freely, intelligently, generously, unitedly, to supply those in the lower brackets with work and income, food, clothing, and shelter, property and security then we shall have to turn the job over to an all-powerful and do-it-all government. . . . Well, then, we must even in these times of the defense campaign strive to unite with one another for the economic good of all." A question to chew on is: "How?" Pope Pius XI has outlined the method and we all need to work on it—for political democracy depends on economic democracy.

Month by Month with the N. C. W. C.— (*Continued from page* 17)

Dr. Johnson has also been named a member of the subommittee on education of the Joint Army and Navy ommittee on Welfare and Recreation, an advisory body to he Secretaries of War and the Navy in developing a rogram of educational opportunities for men in the armed ervice of the nation.

In a letter to all diocesan superintendents of schools, r. Johnson, who is a member of a committee on schools ecently appointed by the Coordinator of Commercial and ultural Relations between the American Republics, asks hat Catholic schools in this country keep the matter of atin-American affairs in mind in formulating plans for he next academic year, so that courses, textbooks and other eaching materials concerning inter-American relationships ay be developed.

. C. E. A. Bulletin for May Features ermon by Bishop Peterson

THE May Bulletin of The National Catholic Educational Association, which has just been issued, contains the ermon preached by Most Rev. John B. Peterson, D.D., ishop of Manchester, president general of the Association, t the opening Pontifical Mass at the New Orleans Meeting f the N. C. E. A., April 16.

The Bulletin also includes an address on *Inter-American elations and the Catholic College* delivered at the convention by Rev. William F. Cunningham, C.S.C., Ph.D., of he University of Notre Dame.

The latter address gives a very interesting account of he organization and functions of The Catholic Bureau of nter-American Collaboration which is now located within he Department of Education of the N. C. W. C. Here the ureau is working with the College and University adminstrations on the projects under way: Inter-American cholarships and Exchanges, Inter-American Teacher lacement and Exchange and a survey of all Catholic nstitutions of secondary and higher education in the emisphere.

atholic Educational Association of hilippines Holds First Convention

FOLLOWING the first convention of the Catholic Educational Association of the Philippines, held last month n Manila, the work of the association was seen as placed on a sound foundation for the development of an integrated program of Catholic education in the Islands. The convention adopted a resolution promising to throw the full weight of the association's spiritual and educational strength toward the development in Filipino youth "of moral character, personal discipline, civic conscience, vocational efficiency and a keen realization of the duties of citizenship."

Messages were received from Vice-President Sergio Osmena of the Philippines Commonwealth, Speaker Jose Yulo of the National Assembly, and the Rt. Rev. Msgr. Michael J. Ready, general secretary of the National Catholic Welfare Conference, who extended greetings to the association in the name of the Archbishops and Bishops of the N. C. W. C. and pledged their fullest cooperation "in extending the influence of the association and in protecting the rights of Christian education."

N. C. W. C. Bureau of Immigration

(*Continued from page* 18)

JUST UNDER THE LINE.—One client of the Bureau who is singing a Te Deum is a very nervous German woman, who entered the U. S. some years ago as a domestic in the family of a diplomat and who subsequently left this type of employment and was consequently technically in the country illegally. Extremely scrupulous and honest, she became the most jittery person imaginable and was sure that dire things would happen to her. So the Bureau helped her get all her documents together with a view to sending her to Cuba for an immigration visa. The first thing that happened was that the Consul in Havana stopped preexamining documents because of pressure of work and the Cubans wouldn't admit persons whose documents had not been approved by the American Consul—a vicious circle for a while. Then the Cuba Mail Line took over negotiations and our jittery German almost made the trip under their auspices, but a few papers were still missing. By the time these were acquired it was necessary to deal with the Pan American Service Bureau—all this, mind you, to accomplish what might seem to a layman the simple matter of getting a European to Cuba to apply for a visa. And it would be necessary to use up a couple of pages to relate the complicated maneuvers that had to be gone through in New York before our friend finally got on the boat. However, she *did* obtain the visa and is now a legal resident.

The Confraternity of Christian Doctrine

"The Altered Conditions of the Times"
Ireland Speaks for the 19th Century
A 20th Century Defense Program

"THE ALTERED CONDITIONS OF THE TIMES."—"Adapting her means to the altered conditions of the times and to the new needs of the human race, is an essential and material office of the Church" (Pope Pius XII, Summi Pontificatus).

Where does the Confraternity come in on this program of "adapting means to altered conditions"? The answer is, the altered conditions of the 16th Century—caused by the Protestant revolt—brought the Confraternity of Christian Doctrine into being to meet "the new conditions of the human race." In the 17th Century its influence extended throughout Italy, France, Germany, in fact, to all Europe. Throughout successive centuries this parish society has rallied to accept with renewed energy the challenge of rulers, legislators and individuals who threatened the Church.

* * * * *

IRELAND SPEAKS FOR THE 19TH CENTURY.—The Protestant Dean of Ardgagh, Ireland, replies to queries about education in County Limerick (1823-29):

Q. When you went there did you find any other schools except the hedge schools in operation?

A. None but hedge schools; and I was anxious to bring them under proper management but could not. . . .

Q. The priest of the parish had not any schools at the time you established yours?

A. No; none but the hedge schools.

Q. They were schools for the masters' emolument?

A. Yes; but the masters were a kind of coadjutor to the priest, teaching the children their catechism, and preparing them for the chapel service.

Q. Do you know who had established these schools at Askeaton?

A. No persons did it as a body.

Q. Is the coadjutor master of the school?

A. No; there are a great many men of the Confraternity who are the masters of these schools.

Q. Should you say that the schools are under the patronage of Roman Catholic priests?

A. Yes, under the priests.

Q. By coadjutors do you mean the priests?

A. No, the others, the Confraternity men. The Tullow parish Confraternity record of the year 1824 tells us:

"In the Chapel of Tullow, on Sundays and Holydays . . . 40 persons organized for the purpose, instruct nearly 200 female children and about 256 female adults in the principles of their religion. . . . teach 244 male children the Catechism and expound to 322 male adults the duties of religion. The respective masters and mistresses devote to these purposes nearly four hours every Sunday and Holyday: they are often visited by the clergy, who frequently teach the children individually themselves."

Father Martin Brennen of St. Patrick's College, Maynooth, who quotes the foregoing passages in an article, *The Confraternity of Christian Doctrine in Ireland,* also writes:

"The Confraternity was in truth a league of youth, drawn from both sexes, enlisted in the Catholic cause at a period of life when ideals and enthusiasm are clamoring for active outlet and expression.

"The services of all these members of the Confraternity, whether professional teachers or recruited specifically in the service of Catholic Action, are entirely voluntary and gratuitous. . . . They gave unselfishly of their time and labor on Sundays and Holydays—when the average Catholic today looks forward to relaxation—to maintain unsullied 'the precious deposits of their faith, preserved and transmitted to them by their fathers through centuries of persecution.'"

* * * * *

A 20TH CENTURY DEFENSE PROGRAM.—Today the Church in the United States is confronted with a program of National Defense. A program recreational, social, spiritual. Parish societies organized to promote recreational and social activities are everywhere answering the call to greater service. The Confraternity has a religious program of defense second only to that of the Catholic school system of our country. The Confraternity functions within parish limits under the guidance of a priest and calls all adults of high-school years and over to active participation in the religious activities of the parish. And His Excellency, Archbishop Cicognani in urging the faithful to "Cooperate with the Confraternity of Christian Doctrine," says, "Look about at those who are ignorant of the principles of Christian Doctrine and trace their lives, even in the narrow limits of your own surroundings . . . very many of you, and of your friends, can do something in your own sphere, for example in your own parish."

Even in the narrow limits of your own surroundings be a "Fisher of men." Be on the alert for newcomers to the parish. Turn in their names to the parish Confraternity or better still go to the meetings where "fishers" discuss the manifold ways of fishing.

Be a Confraternity Helper: Collect every piece of Catholic literature that has stopped circulating, save it from the wastebasket and place it where it has a chance for another reading—in defense areas, hotels, railroad or bus stations or any public institution. Be a religious discussion club leader or member and enjoy learning with others to talk better and more convincingly about your religion. Or offer your services to your pastor. Do it now. Father will tell you of other things and you can choose your place.

Aids to Success in Vacation Schools

Religious Vacation School Manuals
Grades I-IV 10c
Grades V-VIII 10c
The Religious Vacation School 03c
(How to Organize)
Model Lessons in Catechism 10c
(Grades I and II)
Model Lessons in Catechism 10c
(Grades III and IV)

Confraternity Leaflets
($2.00 per 100)
Instructions for Lay Teachers
Instructions for Fishers (home-visitors)
Instructions for Helpers

Write for information on religious projects and visual aids to the

NATIONAL CENTER OF THE CONFRATERNITY OF CHRISTIAN DOCTRINE
1312 Massachusetts Ave., N. W., Washington, D. C.

N.C.C.W. Tells Members How *to* Read *and* Apply Contents *of* Catholic Action

Detroit Digest Plan Increases Usefulness of Conference Magazine to Affiliated Groups

A SHORT time ago a very popular best-seller appeared, "How to Read a Book." The first reaction of many people was: "I read books every day."

True, many are surrounded by books, many glance at a book, many skim through a book, but how many digest what is in the book? What is true of a book is as true of magazines!

To be specific, is CATHOLIC ACTION reaching your organization? (Do you send in, promptly, changes of address?) Is ONE INDIVIDUAL in your organization responsible for reporting the contents of CATHOLIC ACTION at a regular monthly meeting to your full membership?

In the Oklahoma City-Tulsa Diocesan Council, one person, a "contact woman," was appointed in each affiliated group to give, at monthly meetings, a resume of both CATHOLIC ACTION and the *Monthly Message* to affiliated groups.

But there is still the problem, how to read CATHOLIC ACTION, how to make a digest of its contents and report this intelligently to the organization.

One of the first councils to make a study of this problem was the Detroit Archdiocesan Council. A special committee—the Digest Committee—was founded to study the problem and make recommendations. At the national convention in Detroit, the chairman reported the progress to date. Several diocesan councils, seeing the value of the findings, reported them in their monthly bulletins to affiliated organizations.

Further progress has been achieved but let us go back to the beginning of the work of this committee.

First, let us examine the spirit and the vision of the women who initiated this study. In the words of the chairman, Miss Charlotte C. Casgrain: "We were frankly bewildered. How could a group of untrained women, who understood but dimly the meaning of Catholic Action, who knew little about the work of the National Council of Catholic Women (this committee was initiated right after the organization of the Detroit Archdiocesan Council of Catholic Women), and nothing whatever about the art of writing, undertake this task of making, and directing others to make, a digest of CATHOLIC ACTION.

"We had heard the voice of the Holy Father calling us to action; the words of our own Archbishop had filled us with zeal and determination to do our bit. Then came the voice of our pastors: 'Catholic Action begins in the parish.' Right there, at home, we began our work, reading and studying everything obtainable on Catholic Action.

"First we read and digested the information sent out from Washington about the National Catholic Welfare Conference and the National Council of Catholic Women. Then we read the files of CATHOLIC ACTION. In this magazine, the monthly publication of the National Catholic Welfare Conference, we found that for which we were looking—a knowledge of Catholic Action and our part therein. We found that Catholic Action provides a place and a work for every woman, and points the way for each woman to devote her particular talents to the service of Truth.

"Over and over again words of the Holy Father and the Bishops, quoted in CATHOLIC ACTION, emphasized the fundamental importance of education in preparing for any one of the many apostolates of Catholic Action. Each member must prepare for her part by study and the reading of good books, said the Holy Father. Our role in the Detroit Archdiocesan Council of Catholic Women was clearly indicated: the monthly writing of a digest of CATHOLIC ACTION was part of the Council's educational program."

And so work was begun in the parish, the hub of the wheel of Catholic Action, of which a well-educated laity are the spokes, radiating from the hub to every point on the vast circumference.

The idea of parish digest chairmen—its soundness and workability—was presented at deanery meetings, in letters, and by personal contacts. The women were eager to do their part, but doubtful of their ability. But skill in any kind of work is gained through self-training and mental discipline—the digest chairmen were being given the best opportunity of all to acquire this skill. Through a "reading and study of Catholic Action we would enrich our minds, increase our understanding and make of ourselves a fine instrument for the spreading of Truth. In addition, through the digest, the information, knowledge and inspiration in CATHOLIC ACTION would reach every member."

To facilitate the work of writing the digest, the archdiocesan chairman made an outline. Each member of the Digest Committee, composed of the eight deanery digest chairmen, was responsible for the parishes in her deanery. It was her business to see that every parish chairman received the monthly issue of CATHOLIC ACTION and that each parish chairman was supplied with the outline. Using this as a guide, the parish chairman could read CATHOLIC ACTION and make her own complete digest.

The committee was of real help in bringing about complete federation within the diocese. "In the parishes that were not yet organized, we endeavored to persuade one woman to write the digest and, with her pastor's permission, to read it at monthly parish meetings.

"Before long the women had gained confidence in their ability and, in many instances wrote their digest without the help of the outline. Those who listened to the reading looked forward each month to hearing the latest news from CATHOLIC ACTION."

With the inauguration of the monthly news bulletin of the archdiocesan president, an additional impetus was given to the work of the Digest Committee. Outlines and methods of making the digest could be presented easily and effectively, reaching the constantly changing officers, chairmen, and new members.

"Each month the *Monthly News Bulletin* will contain one special feature article condensed from the current number of CATHOLIC ACTION to serve as an example. This will be followed by a brief explanation of one step in the writing of a digest. The series of articles, when completed, will indicate step by step, the method of making a digest. The main points with which these articles will deal are:

I. The Reading of CATHOLIC ACTION
   (a) How to read for understanding
   (b) How to read for information

II. The Making of the Digest
   (a) How to choose the material
   (b) How to arrange the material

(*Continued on page* 31)

The National Council Of Catholic Men

A Specific Defense Job Recommended
San Antonio—Newest N. C. C. M. Council
New Broadcasting Regulations Explained

During the past month, N. C. C. M. headquarters has been in correspondence both with army and navy chaplains to ascertain what needs they have for literature, and with N. C. C. M. affiliated organizations to secure their cooperation in meeting them. As a consequence a number of Catholic organizations looking for an opportunity to do defense morale work have been put in direct contact with chaplains who are in great need of assistance.

A Specific Defense Job You Can Do

Each interested Catholic organization has been asked to interest itself specifically in helping the men in charge of one particular chaplain. However, as it happens, there are many more chaplains desiring such assistance than there are organizations desiring to help. We thus earnestly urge officers of additional affiliated societies to join in this work and ask them to notify us of their intention. We shall be glad to give them the name of a chaplain who has stated he would be interested in this service.

We would especially urge the desirability of immediate action. The National Catholic Community Service is now just at the point of raising its funds and it will be some time before it is in action on a complete scale. As a consequence, activities undertaken now by existing organizations will have many times the value of the same effort later. We beseech your prompt action in the matter and will be glad to give you a reply by return mail.

A list of the literature recommended follows:

(1) "Advice to Catholic Recruits" 2-page leaflet containing 12 points of advice. Student Commission for Decent Literature, Notre Dame University, Notre Dame, Ind., $1.00 per 500; $2.00 per 1,000.

(2) "Christian Democracy Series" ("Citizen, Church, and State") ("Making Democracy Work") ("The Pope's Peace Program and the U. S."). Paulist Press, 401 W. 59th Street, New York City, $3.50 per 100, $30.00 per 1,000; and other pamphlets of the National Catholic Welfare Conference, 1312 Massachusetts Avenue, Washington, D. C.; America Press, 32 Park Place, New York City; Our Sunday Visitor Press, etc.

(3) "A Declaration of Dependence" and "Militarism vs. Pacifism." Catholic Hour talks by Monsignor Fulton J. Sheen, Our Sunday Visitor Press, Huntington, Ind., $10.00 per 500 copies; $12.00 per 1,000 copies.

(4) "Boy Meets Girl—the Christian Way." Our Sunday Visitor Press, $3.00 per 100.

(5) Subscriptions to current Catholic magazines.

(6) "What Can I Do?" $4.00 per 100 copies; $17.50 per 500 copies. National Council of Catholic Men, 1312 Massachusetts Avenue, N. W., Washington, D. C.

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(Department of Lay Organizations, National Catholic Welfare Conference)

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Announcing that an Archdiocesan Council of Catholic Men is to be established for the Archdiocese of San Antonio, Most Rev. Robert E. Lucey, Archbishop of San Antonio, early last month called upon the men of the archdiocese to be doers of the word and not hearers only. "We are calling upon you men to live your faith," His Excellency said, "and in the fall will give you a chance to stand up and be counted. We want all the men who can do so to help the Archbishop and the pastors to save souls."

Archdiocesan Council of Catholic Men to be Formed in San Antonio

The Archbishop's address was given at a quarterly meeting of the Archdiocesan Union of the Holy Name Society, attended by 560 officers and members. Twenty-two spiritual directors of parish branches were present.

Robert Seng, archdiocesan president, presided at the business session following the Archbishop's address and presented the guest speaker, Dr. John G. Bowen, field representative of the National Council of Catholic Men, Washington, D. C., who is in the archdiocese at the invitation of Archbishop Lucey for the purpose of assisting in the establishment of the Archdiocesan Council of Catholic Men.

In writing to the pastors following the meeting, the Rev. E. J. FitzSimon, Chancellor of the archdiocese, said: "His Excellency has directed me to inform you that in accordance with the wishes of the Holy Father that Catholic Action be established and promoted in all dioceses of the world, the Archdiocese of San Antonio is making preparations to erect an Archdiocesan Council of Catholic Action in the month of September.

"Preliminary steps are being taken now. In the city of San Antonio the movement has begun in many parishes by the formation in each parish of a Parish Council nucleus consisting of six or eight men. The Archbishop has secured the expert assistance of Mr. John G. Bowen, field representative of the National Council of Catholic Men, whose services are available to all pastors wishing to participate now in this movement."

This preliminary work is presently being done by Dr. Bowen, who is visiting the parishes in San Antonio to assist the pastors and leading laymen establish the nucleus of a parish council of Catholic Men. After its formal establishment in September the Archdiocesan Council will be affiliated with the National Council of Catholic Men.

r. Kenedy Receives ctor of Letters Degree

It is a great pleasure to record the award last month of honorary degree, doctor of letters, from St. Bonaventure llege, St. Bonaventure, N. Y., upon Louis Kenedy, New York, N. Y., member of the Board of Directors of the National Council of Catholic Men, and former president of the uncil. Mr. Kenedy first joined the N. C. C. M. Board in August, 1935, and in July, 1937, was elected to the presidency, which office he filled until March, 1940. He is president of the Catholic publishing firm of P. J. Kenedy & Son, which was founded by his grandfather in 1826.

We are sure that CATHOLIC ACTION readers rejoice with us in the honor paid Mr. Kenedy by St. Bonaventure College and join in extending to him heartiest congratulations and best wishes.

THE CATHOLIC RADIO BUREAU

Gladness and Peace . . . Questioning Hearts"

In the back of nearly all Catholic Hour pamphlets is printed the address given by Cardinal Hayes in dedicating e Catholic Hour. Throughout the 11 years this program has been on the air, these now hallowed words have been both guide and inspiration to all connected th the broadcast. In its wealth of meaning and simcity of style, we feel that it deserves to rank as a assic of Catholic literature. One portion of this magficent address contains a prayer that the Catholic Hour ay serve to make better understood our faith as it really —a light revealing the pathway to heaven: a strength d a power divine through Christ; pardoning our sins, vating, consecrating our common every day duties and vs, bringing not only justice but gladness and peace to r searching and questioning hearts."

That the Catholic Hour is actually showing forth our ith in that way is seen from a perusal of its audience ail from day to day. Thus one letter received during sgr. Sheen's 1941 series from a resident of California ls of two instances in which it has done so effectively. A rt of this letter addressed to Monsignor Sheen, follows:

"This letter is to serve a double purpose.

"First, it is a token of my personal gratitude to you and the Catholic Hour for the Grace that has come to me and mine. Since its inception I have been a regular listener to the Hour. I believe I have never missed one of your talks. Their reasonableness led me to Christ in His Church just three years ago. With me came my wife and my 12-year-old son. Our story is like that of most converts, I suppose, but the real Grace that has come to each of us, the blessing to our home life, the Catholic philosophy of life, have meant more to me than we can ever tell. We thank you, and above all, we thank God for you. What more can we say? Our boy, John, is in our parish school and serves at the Altar. My wife is active in parish work. I am president of our St. Vincent de Paul Society. . . . That God will bless you, and the Catholic Hour, so that you will be enabled to bring others to His Body, is our prayer.

"And this brings me to my second point, a request. My 'boss' is a man 55 years old, a man of the world, not wholly bad, woefully indifferent to religion of any kind. You know the type. The average successful American. When I became a Catholic, he thought I had lost my head. Although I know he respects me and trusts me, I have never been able to interest him in Catholic literature or the Catholic Hour. Each morning at Mass I remember him. He needs so much something to tie to and his service clubs seem to be failing. This morning, he came to me and told me that he had listened, by accident, to the Catholic Hour broadcast of yesterday (February 9). He has been so impressed by your talk of yesterday that he has asked me to obtain a copy of it for him. Will you please send this? The world is falling to pieces around so many today. He must feel it shaking."

Catholic Programs on Vermont Stations

As in a number of other dioceses, the Bureau of Information in the Diocese of Burlington has undertaken the task of promoting Catholic radio programs throughout the Diocese. The entire state of Vermont, writes the Rev. Francis E. McDonough, director of the bureau, is well covered by the Catholic Hour, heard from the 50,000 watt Station WGY, in Schenectady, N. Y.

Also heard in the Diocese is the Church of the Air program of the Columbia Broadcasting System, which has approximately two Catholic programs per month; the transcribed "Highway to Heaven" series produced by the Rev. Richard Felix, O.S.B., Conception, Mo., and heard over Station WDEV; the transcribed Boys' Town Program, also heard over WDEV, and a weekly 15-minute program consisting of talks by priests broadcast by Station WSYB. This station also carries the "Catholic Question Box" period produced by the Rev. M. J. Ahern, S.J., of Weston College, Weston, Mass., and broadcast over the Yankee network of the National Broadcasting Company. WDEV has in addition carried the "Ave Maria Program" in transcribed form in the past and expects to begin again in the near future. This program is broadcast at the present time by WCAX, together with a locally produced "Vermont's Catholic Hour," which has been on the air more than a year and a half.

Most popular of the Vermont programs has been the "Morning Offering," which received 1,151 pieces of mail in the nine-month period between September 4, 1939 and June 1, 1940. Numerous other occasional broadcasts have been heard, including the transcriptions of an address for the Bishops' Relief Committee by Right Rev. Msgr. Fulton J. Sheen, heard over all four stations in the Diocese; a Pontifical Mass broadcast on Holy Thursday of the past three years; together with other devotions, novenas, pilgrimages, etc.

All in all, since the formation of the bureau by the Most Rev. Matthew F. Brady, Bishop of Burlington, a little more than two years ago, well over 150 hours of Catholic programs have been heard in the Diocese. This record is even more remarkable when it is considered that two of the four stations in the Diocese operate only during daylight hours, both WDEV and WQDM becoming silent at sundown.

Father O'Kane to Begin July 20

A series of four addresses on "The Catholic Notion of Faith" will be begun in the Catholic Hour on July 20 by the Rev. Thomas N. O'Kane, of St. Joseph's College, Mountain View, Calif. The titles and dates of his individual addresses follow:

July 20, "The Nature of Faith"—an expository, non-controversial treatment of faith as an assent of the mind to revealed truth on the authority of God revealing, under the influence of grace.

July 27, "Faith and Reason"—the relationship existing between natural reason and the truths of faith, considering not so much the question of opposition supposed between

truths of the natural and the supernatural order, as the benefits which accrue to reason under the influence of faith.

August 3, "Faith and the Will"—an exposition of the role of the will in the formation of the act of faith with special emphasis on the sacrifices demanded.

August 10, "Faith and Grace"—faith, as a gift of God, involving inquiry, study, prayer, and a special help from heaven with pointed reference to all believers to persevere in their own religion once their conscience has been *truly* formed.

Father O'Kane was born in San Francisco, Calif. He attended the parochial school of the Mission Dolores in San Francisco, 1908-16; Saint Patrick's Seminary, Menlo Park, 1916-1926; The Catholic University of America, 1927-1928; and Teachers College, Columbia University, New York City, 1932-33. He was ordained at St. Mary's Cathedral, San Francisco, in June, 1926, by the Most Reverend Edward J. Hanna. For the last ten years he has been professor of Rhetoric and Apologetics on the faculty of St. Joseph's College, Mountain View, Calif. He also is director of adult religious education of the Archdiocese of San Francisco.

New Regulations for Broadcasting

On May 2, 1941, the Federal Communications Commission promulgated eight regulations affecting radio stations and networks, effective immediately except with respect to existing contracts and arrangements, and within 90 days with respect to them. They are, in substance, as follows:

(1) No radio station may contract to take programs of one network exclusively.
(2) No network may contract to offer programs to one station exclusively (in any territory).
(3) No station may affiliate with a network for more than one year at a time.
(4) No station may give a network an option on any part of its broadcasting time.
(5) No station may divest itself of its right to reject network programs.
(6) No station may be owned by a network which owns another station in the same area, or where the other stations in that area are too few or too weak to compete seriously.
(7) No network organization may operate more than one simultaneous or overlapping network.
(8) No station may enter into a network affiliation contract which hinders it from setting its own rates for sale of time for other than the network's programs.

It is much more difficult to determine what will be the cumulative effect of these regulations in practice, than to evaluate them theoretically, one by one. There have been some dire predictions such as that all national sustaining programs would go off the air, but this seems an exaggeration.

The minority of the Federal Communications Commission (two commissioners) say that "responsibility for carrying sustaining programs of public importance would be so diffused [under these regulations] that such service would likely become nobody's business and the difficulty in clearing time on a national network would become an almost insurmountable task. The incentive would be removed for the origination of such sustaining features as the European war broadcasts, the American Farm and Home Hour, the Town Meeting of the Air, Toscanini, etc. If the proposals of the majority are enforced there can be no logical determination of who will pay for such service or how it will be developed."

On the other hand, the majority of the Commission (five commissioners) say: "The regulations which we are promulgating are designed to preserve without loss the contributions of network broadcasting to the public. . . . The prophecy that regulations such as we are adopting will 'result in the eventual destruction of national program service' . . . is, we believe, the exaggeration of advocacy."

A resolution was introduced in the Senate (S. Res. 113 by Senator White, of Maine, calling for a study by th Senate Interstate Commerce Committee of these eight regu lations and their effect upon broadcasting, and of the con petency of the FCC to lay them down. This resolutio would postpone the effective date of the regulations unt 60 days after the Interstate Commerce Committee had mad its report to the Senate.

Hearings on this resolution have been in progress sinc June 2. On June 20, the Executive Secretary of the Na tional Council of Catholic Men presented the followin statement:

"The National Council of Catholic Men is the men branch of the Lay Organizations Department of the Na tional Catholic Welfare Conference. It was established i 1920 by the Bishops of the United States to stimulat coordinate, and represent Catholic laymen's activities i the United States. It is governed by a board of fiftee laymen representative of all parts of the country, whos authority I have to present this statement.

"The Council maintains, as one of its departments, Catholic Radio Bureau, which both initiates radio program of its own and provides assistance to the producers of loca Catholic programs.

"We have a program each Sunday evening on the Re Network of the National Broadcasting Company—the Cath olic Hour—which is now in its twelfth year. We have ha occasional programs on all of the other national network And we produce electrical transcriptions which we hav had on as many as four hundred stations, network and no network, commercial and non-commercial, in all of th forty-eight states, the District of Columbia, Alaska, Hawai the Canal Zone, and Canada.

"Having had experience with both network and no network programs, we feel that we are in a position t judge of their effectiveness. There is no doubt in our mind that network broadcasts like the Catholic Hour, which la year attracted an audience mail of 224,908 pieces, afford very effective public service. We should regard it as great calamity if meritorious nation-wide sustaining pr grams were to be destroyed or even impaired, and we urg this committee to give the fullest and closest attention t the probable effect of the proposed regulations on publ service network programs, and, as far as possible, to hav concrete evidence produced on this point.

"We give one example of what we mean. Several yea ago the Catholics in a certain community besought the local NBC Red Network outlet to carry Monsignor Fulto J. Sheen's addresses in the Catholic Hour. The statio management responded that they were very sorry indee but the period from 6 to 6.30 p. m. on Sundays—the tim of the Catholic Hour—was committed to a commercial pr gram of the Mutual Broadcasting System.

"In the light of this example we suggest that the com mittee consider whether the abolition of the exclusivi clause might not mean that some of the stations affiliate say, with NBC, would carry all of the NBC commerci programs and then, in the time, or even in some of the tim during which NBC provided worthwhile public service pr grams, would pass them up to take CBS or MBS com mercials.

"We realize that the 'public interest, convenience, a necessity' requirement of the Communications Act of 19 covers, or should cover, this situation; nevertheless, a though this requirement has been in the statutes since 192 numerous radio stations and one of the three national ne work companies give no regular sustaining time whatev for religious broadcasts. In our view, the 'public intere convenience, and necessity' certainly comprehends religio That a network or station may be willing to sell time f religious broadcasts helps the situation not at all. To r fuse time to religion is bad enough because it is a negati disservice of the public interest, convenience, and necessit but to sell time to religion is probably worse, as an affirm tive disservice, because it assures the restriction of t

lic radio forum to three kinds of religious bodies: The few who are so well-to-do as to have money left after meeting all their other needs; (2) the few who, le they have not enough money to cover all their needs, willing to divert to radio some of the money needed for ritable and spiritual works; and (3) the few who are ing to commercialize their religious programs with ous sales devices or outright appeals for funds.

Commercial programs came late in radio; and we doubt it was ever intended that they should do more than for the cost of rendering a general service to the lic, the real owners of the radio spectrum, plus a rea- able incentive in the way of interest and profit. Cer- ly it was never intended that broadcasters should rge for the time they devote to public service programs. obligation is upon broadcasters to provide service to public; any responsible agency that offers the broad- ers a good cultural, educational, or religious program elping them to discharge their public service obligation should certainly not be required to pay for the privi- of giving its assistance in achieving the very *sine qua* under the law, of the station's continued existence.

We, who maintain strongly that there is an important al aspect to all business and property rights, do not ore the importance of the question as to whether broad- ers are engaging in restrictive practices that, in other nesses, would be regarded as monopolistic and anti- al. But broadcasting is *sui generis*, neither a private ness in the ordinary sense nor a public utility. It is a lic service business, and, as such, should be appraised the basis of its direct public service and not alone on basis of its observance of standards of competition licable to other types of business, important as these standards are, because they also, though indirectly, relate to the public service.

"All of the evidence adduced prior to the preparation of this statement, on this question of the effect of the new regulations on network public service programs, has consisted of more or less unsupported assertions and conjectures by the advocates of the opposing points of view. It seems to us there should be better evidence than this available, pro and con.

"In summation, we do not feel that we have any sufficient way of predicting what the over-all effect of these regulations would be in practice; but we feel that the Commission should be able to find out, with a pretty high degree of accuracy. We think it is their duty to do so, and to have a sound basis for the assurance that whatever regulations they finally put in execution will not destroy or impair public service network broadcasts. Since the matter is now under consideration by a committee of the United States Congress, the creator of the Commission, we hope that this committee will not only see to it that that assurance is given but that it is properly implemented and capable of being backed up."

Msgr. Sheen's Latest Series Now Available for 60 Cents

The series of 19 addresses on "War and Guilt," concluded in the Catholic Hour on Easter Sunday of this year, is now available in collected form for 60 cents. The series was one of the most popular ever given by Msgr. Sheen, audience mail reaching a figure for the series of 169,000 letters and cards. "War and Guilt" is a 192-page paper-bound book, of which some 7,000 copies have already been distributed.

THE CATHOLIC EVIDENCE BUREAU

the examinations given recently by the Catholic Evi- e Guild of Washington, now in its tenth year, 62 candi- s were licensed for street-speaking work. Of this number, 13 received licenses on two subjects. Most of the candidates received their first licenses, while others were speakers of former years obtaining licenses on addi- al subjects.

Licensed for et Speaking by shington C. E. G.

That is believed to be the most complete annual report Guild's activities ever compiled was issued recently by Washington C. E. G. covering the year 1940, which was ninth consecutive year out on the street. During this rted year, the unusually large total of 95 different lkers were heard from the Guild platform in Wash- on, the report points out. Of these, 28 were priests, vere religious students, 8 were laymen, and 9 were lay- ien. Lay members spoke much more frequently than rs, each layman averaging 9.9 times on the stand during year. The laywomen averaged 8.4 times, the religious ents 4.9, and the priests 3 times each.

o attempt is made to keep a record of attendance at oor Guild meetings, but the police, who check on all -air meetings, are cited as authority for the statement C. E. G. meetings have an attendance double the av- e. Audiences vary from no listeners at the beginning high of 200 when questioning is lively. Crowds are ted because of the regulations that forbid actual *street* king in Washington. As a consequence, the Guild ings are held in parks where passersby are less nu- ous than on the street. Laws governing public outdoor ings in Washington are strict and indications are that will become even more strict. Officials of the Guild nate that the total in attendance at the 108 meetings actually held in Washington last year would be about 7,000 non-Catholics and 1,700 Catholics.

As to heckling among Washington listeners, the Guild report has this to say: "The most discouraging thing to a Guild speaker is to find the crowd indifferent, not enough concerned to ask a question, either friendly or hostile. Just as the blood of martyrs is the seed of the Church, so the more malicious the heckler, the greater the opportunity for the guildsman to show a Christlike attitude. The crowd may not remember a single word he utters, but they will not soon forget the scene where his good example symbolizes the charity, the patience, and the humility of the Church, made to shine out more brightly in contrast, as the hostility or even the malice of the opposition grows more violent. Our American crowds believe in fair play. They have their own ways, and very effective ways they are, too, of showing their resentment toward any heckler who goes beyond bounds. . . ."

David Goldstein Begins Outdoor Meetings in Buffalo

David Goldstein, well-known lay apostle to the man in the street, began a new season of open-air meetings early last month in Buffalo, N. Y., by invitation of the Most Rev. John A. Duffy, Bishop of Buffalo.

In an interview upon his arrival in the city, Mr. Goldstein said his mission is "to acquaint the people who assemble around my lecture car with the principles and practices that are pro-Christian and pro-American, from the standpoint of a Catholic-American layman." He added that "the peace based upon justice, which the hearts of all good men yearn for, depends upon a morality founded upon the teachings of the Christian religion as interpreted by the Catholic Church; that all other ideals are worse than dreams, for they lead to disruption."

A Call *to* Conference *by* Denver Council

N. C. C. W. Rocky Mountain Regional
August 3-5

Denver, Colorado
Headquarters: Hotel Cosmopolita

A REGIONAL conference which is assuming a national appeal because of its excellent program, its favorable summer locale—Colorado—and, perhaps most of all, because the needs of the time are drawing our Catholic women to an even more united service, will be held August 3-5 at the invitation of Most Rev. Urban J. Vehr, in His Excellency's See City, Denver.

Cooperating in the Conference are the Councils from the Archdiocese of Santa Fe and the Dioceses of Amarillo, Denver, El Paso, Grand Island, Lincoln, Oklahoma City-Tulsa, Salt Lake. Representation has also been invited from the Archdiocese of San Antonio and the dioceses of Tucson, Concordia, Wichita and Cheyenne. The Denver Diocesan Council of Catholic Women will be host. Participating in the program will be the following members of the hierarchy: Most Rev. Rudolph A. Gerken, Archbishop of Santa Fe; Most Rev. Louis B. Kucera, Lincoln; the Most Rev. Stanislaus V. Bona, Grand Island; and Most Rev. Sidney M. Metzger, Auxiliary Bishop of Santa Fe. Priest directors from the cooperating dioceses have been invited to attend and to take part in the Conference. It is expected that the presidents of the diocesan councils within the region will give to this meeting a 100 per cent attendance. The presidents will meet with members of the Hierarchy, diocesan directors, national directors and N. C. C. W. staff at the opening of the Conference.

Conference Theme Mottoes of N. C. C. W.

Taking as its theme the mottoes of the National Council of Catholic Women, "Faith and Service"—"For God and Country," the Denver regional already familiarly called "The Rocky Mountain Regional," will open on Sunday, August 3, with a Pontifical Mass to be celebrated by Bishop Vehr. The keynote of the Conference will be stressed by Rt. Rev. Msgr. Michael J. Ready, general secretary of the N. C. W. C., who will give the sermon.

Presiding at the first general meeting on Sunday evening, August 3, will be the president of the National Council, Mrs. J. W. McCollum. A principal feature of the meeting will be an address by Miss Linna E. Bresette, field secretary for the Social Action Department of the N. C. W. C. Nationally known as an organizer of institutes on Industry and Social Action conferences as well as for her work as consultant to the N. C. C. W. National Committee on Industrial Problems, Miss Bresette will speak on "The Responsibility of Women to the New Social Order."

The program for the second day of the Conference includes a symposium on *The Value of the National Council of Catholic Women as Part of the National Catholic Welfare Conference*, in which a member of the Hierarchy, a priest director, and a diocesan president will take part.

How to Cooperate with the N. C. C. S.

A general session on The National Catholic Community Service is attracting attention not only from the cooperating dioceses but from other areas where army camps, naval bases, and industrial areas tax the normal community facilities and challenge the zeal and ingenuity of our Women's groups cooperating with the National Catholic Community Service. Rt. Rev. Monsignor John R. Mulroy, chairman of the U. S. O. of the Rocky Mountain Region; Mr. Francis P. Matthews, vice president of the U. S. O. and supreme knight of the K. of C.; and Miss Anne Sarachon Hooley, administrator in charge of the Women's Division of the National Catholic Community Service, will take part in the session.

Participating in a session devoted to our national proje The National Catholic School of Social Service, will graduates of the School who are working in both Catho and secular agencies.

Round tables on organization and development and press and publicity will be arranged for the evening August 4. Groups with other interests will have an oppo tunity to arrange informal meetings at this time for d cussion of their particular work.

Workshop Sessions

Institute sessions have often been called workshop s sions. It has also been said that the persons attendi institutes do not need inspiration—they are already fir with zeal; but what they do want is plain work-a-day i formation. Through the medium of practical talks f lowed by discussion and an exchange of ideas and pla the Institute provides a brief but intensive training cou for those who attend them.

The Denver regional conference will include four Ins tutes: *Youth Sponsors; Cooperation with the Confraterni of Christian Doctrine and Study Clubs; Industrial Pro lems;* and *Catholic Parent-Teacher Associations* and *Libr ries and Literature.* All diocesan, deanery and parish cha men of the committees represented in these Institutes shou make every effort to attend.

Strengthen Ties with Latin-America

With the purpose of strengthening the ties by which o Catholic culture and tradition bind us to Latin America, general session will be devoted to Inter-American Cooper tion. A principal feature will be a discussion of speci programs for N. C. C. W.'s Inter-American Committe Mr. Cleofas Calleros, of the N. C. W. C.'s Mexican Bord Immigration Office, will also speak on "Regional Int American Relations."

The three-day Conference will close with a dinner on t evening of August 5 at which the host Bishop, the M Rev. Urban J. Vehr, and our national president, Mrs. M Collum will speak.

The purpose of a regional conference is to bring t smaller area the benefits of a national conference; t purpose of a regional conference is to bring to t parish the inspiration and the information that wo come from a national meeting. The Denver Regio Conference invites participation of all Catholic Wom from the parishes within the sponsoring dioceses. T parish is the unit of Catholic Action. Let us perf the units and the whole structure of organization of Catholic Women working under the direction of th Bishops and priests, will be perfect.

N. C. C. W. Midwest Regional Conference

SEPTEMBER 21-23, 1941

Springfield, Illinois

HEADQUARTERS: HOTEL ABRAHAM LINCOLN

Cooperating Archdioceses and Dioceses: Chicago, Louis, Belleville, Davenport, Fort Wayne, Indianapo Owensboro, Peoria, Rockford, St. Joseph, and Springfi Illinois.

Catholic women from these and surrounding dioceses cordially invited to attend.

N.C.C.W. Board *of* Directors' Meeting

Miss Regan's Resignation Regretfully Received: Record Praised

WITH heavy heart the Board of Directors of the National Council of Catholic Women met in Washington, D. C., June 8-11, 1941. Many and grave were problems to be considered, but hardest of all was the sideration of the resignation of Miss Agnes G. Regan, 21 years beloved executive secretary of the National ncil of Catholic Women. In recognition of the splendid lership and service of Miss Regan, the Board adopted a olution, eulogizing her wonderful contribution to the l of Catholic Action in the United States, and expressits great regret that she who had contributed this numental work felt it necessary to retire.

Miss Margaret T. Lynch, for 17 years assistant executive retary, was appointed by the Board to succeed Miss gan.

The work of women in preparation for national defense outlined at several sessions. Miss Anne Sarachon ley, administrator in charge of the Women's Division, tional Catholic Community Service, outlined the organiion, the program developed thus far, and the requirents of personnel. All through the reports of chairmen national committees, there was reechoed the extension the work of each particular committee to include service enlisted men and to women in defense industries.

Work accomplished by diocesan councils was reviewed. s included sewing of altar linens; contributing Mass s; knitting and sewing for the Red Cross; sponsoring cial classes; subscribing to and collecting Catholic perials; collecting and distributing prayer books, rosaries, lals; catechisms, song cards; and home entertaining at ils or social affairs, providing the civilian atmosphere desired by the young men when off duty.

Growth in organization—two new diocesan councils being med since the last convention, Brooklyn and Corpus risti—plans for the forthcoming regional conferences in Denver, Colo., and Springfield, Ill., and work of the N. C. C. W. in training adult sponsors for youth through institutes and through the "Call to Youth" sponsorship training course were reviewed.

The Inter-American program, its importance and further activities for Council consideration, were outlined by Mr. Charles Lee, assistant to the general counsel of the Office of the Coordinator of Commercial and Cultural Relations between the American Republics, Miss Regan, and Miss Catherine Schaefer, consultant to the Committee on International relations.

Other consultants of N. C. C. W. Committees who met with and spoke to the Board included Miss Miriam Marks, executive secretary, National Center, Confraternity of Christian Doctrine; Miss Sarah Weadick, assistant to the director, N. C. W. C. Bureau of Immigration, and Miss Katherine McKiever, of the staff of Press Department, N. C. W. C.

Valuable suggestions for further publicizing the work of the National Catholic School of Social Service and building up scholarships in and student enrollment from each diocese were given at a meeting of the Board members, by the Rev. Lucian L. Lauerman, director of the School, and by Miss Regan.

Rt. Rev. Msgr. Michael J. Ready, general secretary of the National Catholic Welfare Conference, addressed the closing session of the Board, stressing particularly cooperation in the present defense program.

Members present at the Board meeting included: Mrs. J. W. McCollum, president, Mrs. Stephen J. Gaffney, Mrs. Katherine Murphy Burns, Mrs. Robert Angelo, Mrs. Charles H. Apps, Miss Ella Carroll, Mrs. William F. Connolly, Mrs. Arthur J. Fournie, Mrs. Michael H. Keogh, and Mrs. Eugene McCarthy.

N.C.S.S.S. Graduates Largest Class *in* History

onsignor Ryan in Commencement Address Stresses Need of Catholic Social Principles

TWENTY-EIGHT students, the largest class in the history of the National Catholic School of Social Service, received their diplomas in social work on day, June 8. The following Wednesday, all twenty-nt graduates were awarded the degree of Master of ence from the Catholic University of America.

The Commencement Day exercises opened with the Baccalaureate Mass, celebrated by Most Rev. Amleto Giovanni ognani, Apostolic Delegate to the United States, in the ool chapel. Archbishop Cicognani counseled the gradus: "As you assume public responsibility in the field of al service, remember always to remain a woman. Bring gentleness and charity of woman to social work and all people."

A notable gathering was present at the exercises Sunday afternoon when the graduates were presented to the sident of the Board of Trustees of the school, Rt. Rev. gr. Michael J. Ready, who conferred the diplomas.

In his introductory talk, Rev. Lucian L. Lauerman, director of the School, reviewed the work of the past year, ising particularly the encouragement and assistance members of the National Council of Catholic Women, diocesan councils, of national organizations of Catholic women, as well as of the diocesan bureaus of Catholic Charities and of the departments of public welfare.

Eighty-one students were enrolled in the School during the year, 63 as full-time and 28 as part-time students. Twelve archdioceses and twenty-three dioceses as well as Puerto Rico and Holland were represented in the enrollment.

The faculty during the past year consisted of 28 full- and part-time instructors.

Rt. Rev. Msgr. John A. Ryan, director of the Social Action Department, N. C. W. C., gave the commencement address, in which he stressed the responsibility of the graduates to present Catholic social principles to the communities in which they work. In a closing message, Msgr. Ready reminded the young women that this class of graduates was five times as strong in number as the little company that associated itself with Frederick Ozanam, whose work still goes on.

Among the distinguished guests presented to the audience were the Rt. Rev. Msgr. Francis J. Haas, dean of the School of Social Science, the Rev. Dr. Thomas E. Mitchell, dean of the School of Social Work, and the Rev. Dr. Paul H. Furfey all of the Catholic University of America; Dr.

(*Continued on page* 31)

N.C.C.W. Activities *in the* Dioceses

National and Diocesan Council Members Busy in Many Fields of Catholic Action

THE latter part of May and the first part of June have been busy months for National and Diocesan Council members. There have been ten archdiocesan, diocesan and state conventions, the School commencement, the national Board of Directors meeting, the Institute on Industry, and the drive of the United Service Organizations, of which the National Catholic Community Service is a member organization. Latin American visitors have been entertained by both national and diocesan groups.

Preparation for and publicizing of the Ninth National Eucharistic Congress was one of the main projects of the diocesan councils during May. Stimulation of interest in and attendance at the Congress were effected through distribution of literature and personal contacts with Council members. Members of the national and diocesan councils participated in the Women's Sectional Meeting.

List of Ten N. C. C. W. Conventions

The ten conventions held included Denver, Leavenworth, Fort Wayne, Cleveland, LaCrosse and Harrisburg Diocesan Councils, San Francisco and St. Paul Archdiocesan Council and Minnesota and Wisconsin State Councils.

More and more diocesan council conventions are utilizing institute and panel sessions for the presentation of information and accomplishments. Two councils—LaCrosse and Harrisburg—had one person give a resume of the reports of deanery presidents; Fort Wayne had the reports of deanery presidents and diocesan chairmen printed for distribution; this practice allows more time for inspirational addresses and practical sessions.

The National Catholic Community Service was among the most discussed topics. Religious vacation schools, youth, industrial problems and inter-American relations were next in popularity. The National Catholic School of Social Service finds a place on every program.

Harrisburg Presents National Defense Panel

A panel on "Our National Defense" was presented at the Harrisburg meeting, the topics being the National Catholic Community Service, the war work of the Overseas Division of the National Catholic War Council, the work being accomplished by the diocesan council in the present emergency, and the plans for a community center in Harrisburg for the boys in service. Organization presidents, representing parish councils and interparochial societies, pledged $1 per month, approximately $90 each month, toward the maintenance of this service club.

A vivid picture of "our brother, our son or the neighbor boy" who has been lifted out of his familiar routine into army life was painted by the Rev. J. J. O'Mara, archdiocesan director of Catholic Charities, Detroit, speaking before the Fort Wayne convention.

Bishops Join in Explaining N. C. C. S.

Explanatory addresses on the United Service Organizations and the National Catholic Community Service were given at a number of conventions—Mrs. Earl R. Reynolds, Chicago, at the Fort Wayne meeting; the Very Rev. John R. Mulroy and J. Kernan Weckbaugh at Denver; Miss Anne Sarachon Hooley at Harrisburg and Cleveland; the Most Rev. James A. McFadden, Auxiliary Bishop, at the Cleveland gathering; the Most Rev. Duane G. Hunt, Bishop of Salt Lake, and the Most Rev. John J. Mitty, Archbishop of San Francisco, at the San Francisco convention; and the Most Rev. John Gregory Murray, Archbishop of St. Paul, at the Minnesota State Council meeting.

Assistance to the Chaplain's Aid Association and collection of literature were particularly stressed at the I Crosse and San Francisco sessions.

Various phases of the work of the Confraternity Christian Doctrine and religious education were stress at the conventions of the LaCrosse, Fort Wayne, Denv Harrisburg, San Francisco, and Minnesota State units.

The Most Rev. John F. Noll, Bishop of Fort Way addressed the Fort Wayne convention on the revised editi of the New Testament.

Interest in a house to house census of Catholics, acti and lapsed, was urged by Sister Mary Thecla, Pari Visitors of Mary Immaculate, at the LaCrosse meeting, w also stressed the role of the laity in bringing about religious atmosphere in the parish territory. The R Richard Felix, O.S.B., Conception, Mo., advocated the r toration of the religious influence in the home, throu shrines and through family prayers in common.

Mr. Donald J. Cowling, president of Carleton Colle Northfield, Minn., speaking before the Minnesota Coun convention, complimented the Catholics on their sch system and the high standards maintained. Mrs. Jan R. McCahill spoke on "Why a Catholic College." T religious work being carried on in Veteran's Hospital w described by Mrs. M. R. Drennan.

Training of Girl Youth Sponsors Discussed

Interest in and support of the program for training g youth sponsors were pledged at the Denver and LaCro meetings. San Francisco devoted a section meeting to discussion of guidance of young people. Youth itself w well represented in the Harrisburg convention program

It was fitting that during May, the month of the Ency cals, much time should be devoted to industrial problems convention programs. Miss Linna E. Bresette, field sec tary of the Social Action Department, N. C. W. C., spo at Harrisburg. Because of her contribution, over a peri of years, to social thinking, Miss Bresette was recen awarded the Immaculata Medal by Conception College, C ception, Mo. Miss Bresette, as consultant, has aided grea the work of the N. C. C. W. Committee on Industrial Pr lems. She has also organized the Institute on Indus held annually at the N. C. S. S. S.

The theme of the Fort Wayne convention was "T Function of the N. C. C. W. in Industrial Problems." addition to addresses, a symposium on industrial proble was presented by the study club committee under phases, kinds of justice, private ownership, wages a labor, organization in industry, socialism, the corporat order.

The Cleveland Diocesan Council adopted resolutions proving efforts to extend minimum wage standards to clude office and store workers not now covered. A reso tion of congratulation was conveyed to the Ohio legislat for resisting efforts to lower wage standards of wor and children in defense industries.

Speakers on Inter-American relations who appea before diocesan meetings included Dr. A. M. Espin Stanford University, talking on "We Catholics and I American Unity" at the San Francisco meeting; Elizabeth Lynskey, associate professor of political scie Hunter College, New York City, who addressed the Wisc sin Council on "Latin America and the United States—(Relationship to Each Country"; and Sister M. Monica, Martin, Ohio, who spoke at the Harrisburg conventi The Cleveland Diocesan Council endorsed all moveme which would bring about closer economic and other conta with South American countries.

nver and San Francisco offered prayers for the intention of Our Holy Father and peace.

e Rev. Lucian L. Lauerman, director of the National olic School of Social Service, spoke before the Fort ne and the Cleveland conventions. Mrs. Gerald Mcuddy, diocesan president, presented to Father a check he Bishop Noll scholarship.

. Ready Leads Cleveland Social Service Panel

the Cleveland meeting, a panel on social service was ented, headed by Rt. Rev. Msgr. Michael J. Ready, ral secretary of the National Catholic Welfare Confer- and president of the Board of Trustees, N. C. S. S. S., stressed the importance of religion in our social sophy. Msgr. Ready also told what cooperation the ral laity could give social work—an active interest iminating crime; an emphasis on the need of religious ation in our schools; elimination of slums; promotion vigorous and sane program of youth direction. Father erman stressed the unselfishness necessary of those ing careers in social work. The Rev. Albert J. Murphy, esan director of Catholic Charities, outlined the need trained Catholic social workers in Cleveland.

ne archdiocesan chairman of social service, Mrs. George Masters, a graduate of the School, Miss Catherine Flinn, the Rev. W. J. Flanagan, who presented motion pictures ving the social work done by Catholic Charities, took in a panel at the San Francisco convention.

ther committees, the work of which were stressed, ined family and parent education, histories of diocesan cils, hospitality, immigration, legislation, libraries and ature, Catholic parent-teacher associations, shrines and y clubs.

t the Wisconsin Council meeting, addresses were given "The Mother and Child Relationship" by Charlotte hler, Ph.D., St. Catherine's College, St. Paul; "Widen- the Influence of the Study Club," by Miss Florence editor of *Catholic Woman's World*, Detroit; and "Read- How, What and Why?" by Dr. Mortimer J. Adler, versity of Chicago.

arious phases of the drive for decent literature were discussed at Fort Wayne, San Francisco, and risburg.

study club panel at the Harrisburg meeting included: a Study Club, Good Leadership, How to Select Good ders, Careful Grouping, Interesting Material, WORK. hose interested in Immigration in San Francisco visited Immigration Detention Home. At a section meeting, udy of legislation affecting immigrants was made.

rado Reports Twenty-seven Parent-Teacher Groups

wenty-seven parent-teacher groups in the Catholic ols of Colorado were reported by the Denver diocesan rman.

s convention techniques develop, exhibits will come to e an increasingly important part in all diocesan conions. Not only books, magazines and pamphlets deal- with specific topics, but also the actual handwork of ous committee groups will be on display. At the San ncisco convention, time was scheduled on the program isit exhibits on Catholic parent-teacher associations and ily and parent education, publicity, libraries and litera-, chaplains' Mass kits, shrines in the home. At Denver, pbooks on press and publicity and the handicraft work ommunity centers were shown.

rganization and development in its various phases was ssed at the Leavenworth, Harrisburg and Denver meet- . The Most Rev. Paul C. Schulte, Bishop of Leaven-th, in addressing a call to the convention to all priests is diocese, said: "Since the need of such a nation-wide nization among our Catholic women is so apparent and e a regular contact with the central Council in Washon would be of inestimable value to your own parish eties, we are taking this opportunity to invite you to affiliate your parish societies with the National Council of Catholic Women."

The Leavenworth diocesan group, through its oratorical contests, has been doing yeoman work in helping effect a natural transition from school days to Senior Catholic Action. Each year, in conjunction with the annual convention, students from high schools and colleges participate in this contest, taking some phase of the work of the National Council of Catholic Women as their topic.

Mrs. S. J. O'Day, in her presidential address before the Denver convention, stressed the work of the diocesan council and the value of the work of individual units.

Dr. Carroll Explains N. C. W. C. at Priests' Luncheon

At the Harrisburg meeting, illuminating talks were given on planning a parish council program, a deanery program, plans for the future, the diocesan bulletin. A luncheon conference was held for priests at which the Rev. Dr. Howard J. Carroll, assistant general Secretary of the National Catholic Welfare Conference, told of the organization and the program of the Welfare Conference, the National Council of Catholic Women, and the National Catholic Community Service.

New Council leaders for the coming year include Mrs. Clarence J. Carlin, Cleveland; Miss Agnes Hannigan, Leavenworth; and Mrs. Thomas G. Garrison, Denver.

N. C. S. S. S. Commencement

(*Continued from page* 29)

Agnes G. Regan, executive secretary of the National Council of Catholic Women; and members of the Board of Directors, National Council of Catholic Women.

Graduates, students, parents, honored guests and members of local welfare agencies were served a delightful picnic supper on the School terrace, after the exercises.

Those who received diplomas and degrees were: Clara R. Bares, Cleveland Heights, Ohio; Ruth G. Brewer, Washington, D. C.; Margaret Jayne Burns, Albuquerque; Helen V. Byron, San Francisco; Helen E. Chizmar, Toledo; Cecile G. Costley, New Orleans; Loretta Courneen, West Bloomfield, N. Y.; Helen T. Curtin, Waltham, Mass.; Mrs. Miriam C. Daugherty, Washington; Margaret M. Dempsey, Providence; Lenore E. DeShetler, Toledo; Mary R. DiBella, Syracuse; Katherine J. Dolan, Coshocton, Ohio; Elizabeth I. Gieser, Los Angeles; Marion E. Harvey, Minneapolis; Florence E. Hurst, San Francisco; Bernardine M. Looymans, Baltimore; Margaret P. McCane, Washington; Mary Catherine Mannion, Fort Lyon, Colo.; Helen M. Maymar, Los Angeles; Eileen M. Mongan, Neenah, Wis.; Kathleen R. Murray and Stella T. Murray, Cincinnati; Agnes K. Naughten, Washington; Theodosia R. Pendleton, Catonsville, Md.; Mary R. Sullivan and Beatrice M. Walsh, Detroit; and Evalyn G. Weller, Washington.

N. C. C. W. Tells Members How to Read

(*Continued from page* 23)

(c) How to make a digest interesting, instructive, and inspirational."

This is but a start. Real work is yet ahead. But already definite results can be seen: a knowledge of Catholic Action, a bringing about of closer unity and a more complete federation, and a training of an educated and articulate laity.

The benefit to the chairman is inestimable—it keeps her abreast of current Catholic events and movements. Through her thorough knowledge of each month's issue, she can be helpful by recommending special articles to committee chairmen; she can call their attention to bibliographies and accounts of projects of other groups.

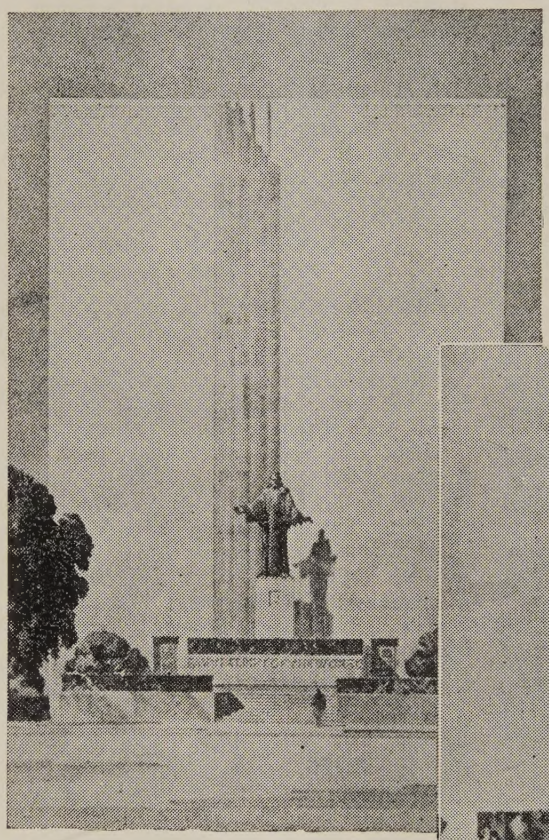
This project has resulted in a wider reading of CATHOLIC ACTION generally.

So we go forward to a more thorough understanding of Catholic Action through the pages of CATHOLIC ACTION.

A MEMORIAL—

Worthy of the support of all readers of CATHOLIC ACTION is the monument now being erected in the Nation's Capital and dedicated to "CHRIST, THE LIGHT OF THE WORLD"

This memorial, now well on its way to completion, will be a 90-foot white stone facade of monumental proportions and dignified classic design, with a richly sculptured statue of Christ standing in a semi-circular niche. The niche is to be cut into the plain wall of the facade. It will be 20 feet in width and 90 feet high—rising the full height of the facade. It will be open to the sky at the top and will be fluted its full length. The statue part of the monument will be a 20-foot figure of Christ in green bronze. It will stand on a powerful block of stone set in the center of the semi-circular niche.



Above: **Front view of new N. C. W. C. headquarters building, incorporating monument to "Christ, Light of the World."**

Below: **Architect's drawing of figure of "Christ, light of the World," as it will appear in the facade of the new N. C. W. C. headquarters building.**

Readers of *Our Sunday Visitor*, through the urging of the Most Rev. John F. Noll, Bishop of Fort Wayne, have already contributed generously to the cost of this memorial.

Readers of CATHOLIC ACTION who wish to join *Our Sunday Visitor* contributors may do so by filling out the accompanying coupon, and indicating therein their donations to the cost of "Christ, the Light of the World" monument. Future visits to Washington and the new N. C. W. C. headquarters will take on added interest in view of any donations made by members of the N. C. W. C. Family. Why not send in you contribution NOW?

National Catholic Welfare Conference
1312 Massachusetts Avenue, N. W.
Washington, D. C.

I send herewith.....as a contribution to the cost of the erection of the *Christ, Light of the World Statue* to be incorporated in the new headquarters building of the N. C. W. C.

Name .....
Street .....
City and State .....

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